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## General Literature and Art.

Translations from the Popular Literature of the Turkish Races in Siberia and the Steppes. [*Die Sprachen der türkischen Stämme Südsibiriens und der dsungarischen Steppe.* Von Dr. W. Radloff. 1. Abtheilung. Proben der Volksliteratur. Uebersetzung. 4. Bde. (Also, with the separate title: *Proben der Volksliteratur der türkischen Stämme Südsibiriens.* Gesammelt und übersetzt von Dr. W. Radloff.)] St. Petersburg: 1866-72. Buchdruckerei der kaiserlichen Akademie der Wissenschaften.

ONE of the chief merits of the Imperial Academy of St. Petersburg is that it occasions the publication of learned works which might never see the light without its assistance, or might, at any rate, be lost to science for an indefinite time. Not to mention any other branches, our knowledge of the north of Central Asia is almost entirely due to the learned societies of Russia, and especially to this academy. The careful researches that have been made into the language and literature of the tribes of that region, which is for the most part subject to the Russian crown, were either undertaken at their suggestion or else the works bearing on the subject were published at their expense, and in many instances both was the case. Without leaving the present subject, I may instance the attractive and instructive *Heldensagen der Minussinschen Tataren*, which were collected by Castrén and Titow, done into metre by the distinguished linguist, Anton Schiefner, and published under the direction of the St. Petersburg Academy in 1859. This translation, like Radloff's work, is in German, in which, as well as in French, a considerable number of the academy's publications are composed. Schiefner's work may serve as a very welcome introduction and commentary to that part of Radloff's which deals with the epic poetry of the Turco-Tartars, though the remainder includes as well tales, legends, fables, historical ballads, songs, proverbs, in fact everything that is designated by the general term Folk-lore. As to the ground covered by the four volumes before us, I have to observe that the first two include the literary productions of those inhabitants of the Altai and the adjoining eastern districts, who still adhere to Shamanism, the Tartar tribes about Minussinsk being included under the latter head; while the third and fourth volumes contain the popular literature of those Turco-Tartar tribes which live west of the Altai, and now profess the faith of Islam, that is to say, the Kirghiz hordes together with the tribes dwelling on the river systems of the Tom, the Irtysh, and the Tobol, who are known by the general name "Siberian Tartars." While the Shamanite Tartars consist of the remnants of various tribes who live mixed together, and have quite lost the feeling of nationality, so that they call themselves either by the name of the clan

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or after the mountains and rivers by which they live, the inhabitants of the wide Steppes (reaching from the Altai to the river Ural, from Omsk to the mountains on the northern boundary of the valley of the Serafshan, who call themselves *Kasak*, and by the Russians and other Europeans are wrongly called Kirghiz, or even Kirghiz-Kaisaki) are members of a single race, or rather nation. Of its origin little is known. Their tribal names seem to show that the Kirghiz hordes consist of the most various elements, as, for instance, the names Kyptschak, Argyn, and Naiman (which is incontestably of Mongol origin); but the amalgamation in this case seems to have been completed long since, as the Chinese began to speak of the Ha-sa-ki many centuries ago. Now they certainly form a closely welded whole, exhibiting every token that belongs to national unity. As for their religion, the Mahometanism of the greater mass consists merely in external observances; thus it is strictly enjoined to cut the hair and wear a covering on the head, and it is thought proper, especially for old people, to make use of pious expressions borrowed from the Koran, yet a thorough or familiar knowledge of the faith is rare. But a strong national spirit distinguishes them from the other Turkish tribes; their manners, language, dress, and usages, are as much one as the wide steppe, with its unvarying character, which they inhabit. They themselves divide their literary productions into two classes, the words of the people and book-songs. The people's words (*Kapa cöc*) are songs and narratives preserved by oral tradition, and therefore the work of that portion of the population least affected by Islam. They are only known to the unlettered, for the Moullah, that is, "he who knows how to write," looks down on them with disdain, in consequence of which they are never to be met with in writing. The book-songs are so called because the bard generally reads them out of a book instead of repeating them by heart. The same rivalry between booklearning and the mind of the people is observable amongst the Siberian Tartars, only there the latter is under the influence of the priesthood and the fanaticism it encourages. The fairy tales and ancestral legends preserved by tradition have now no place of refuge but the hearts of the aged, to whom they recall the memory of an age that has passed away, for the present generation only knows Moslem poems, of which Radloff also gives a few samples.

After acquainting ourselves with the territory occupied by the Turkish tribes of South Siberia, as well as with their general features, we may begin to consider their intellectual productions more nearly. The most characteristic of these are undoubtedly the epic poems, of which the leading features are described in Schiefner's introduction. I have already pointed out elsewhere (*Gött. gel. Anz.* 1866, pp. 1331, 1332) that these songs, in spite of much diversity, still have many elements in common with those of other nations, and the same is true of the tales, as appears from the following example:—"A poor youth, Salamja by name, possessed a fox which he had reared. The fox repaired to a neighbouring khan, and, seeking his daughter in marriage for Salamja, received a promise of consent. Thereupon he borrowed, still in his master's name, the khan's silver-weights and returned them with some pieces of silver which he had stolen sticking in a crack, and he did the same with the gold-weights, so that the khan thought his future son-in-law was very rich, and began to make preparations for the wedding. Then the fox made a ship and luggage and soldiers out of straw, and put the soldiers and the bridegroom on the ship, and made it sail toward the city of the khan; he himself hastened forward by land and persuaded the khan to come out and meet Salamja. As soon as he was in sight, the fox, who was a magician, raised a great storm and wind,

so that the ship sank with all hands, and only Salamja was washed ashore naked; so the khan gave him rich clothing in which he was married. After this Salamja set out to return to his own country, with many slaves and great riches as his wife's dowry; but the fox ran on before, and by false pretences persuaded the keepers of great herds of horses, cows, and sheep, which he met on the three following days, to tell Salamja's slaves that they belonged to him instead of to their real owner, Jilbegän with seven heads. When the fox came to the house of Jilbegän himself, he persuaded him in the same way to hide himself from Salamja's army in a well, and to let the fox cover up the mouth of the well with a heavy stone, so that when Salamja arrived he took undisturbed possession of Jilbegän's wide lands and inexhaustible treasures. But the fox went on his way." In this tale, which, like many others in the collection, is told in different ways, the reader will immediately recognise "Puss in Boots," though the cat is turned into a fox, and the boots have disappeared, a variation common to most other Western versions of the tale. This Turco-Tartar version is the only one that has yet been met with in the East, and it is remarkable that in the form of the story given in the fourth volume (not in that given in the first volume) the fox appears as the magician who can summon up winds and storms; so far as I am aware, this power is nowhere else ascribed to the fox, an animal with whom few mythological ideas are associated. The cat, on the other hand, not infrequently appears as a sorceress who conjures up storms of wind and rain (Grimm, *Deutsche Myth.* pp. 151, 282; Kelly, *Indo-European Tradition and Folk-lore*, pp. 236, 237), and one is tempted to conjecture that the latter animal originally filled the place of hero in this cycle of tales. But it would lead us too far to examine thoroughly this question, so I will content myself with pointing out the relationship of some of the other tales in the work before us to those already known; one parallel, however, must suffice in each case, as an exhaustive notice would occupy too much space. Thus "Tschälmasch" (i. 302, No. 12) is the equivalent of "The Three Widows" in Campbell's *Popular Tales of the Western Highlands*; "Der Arme" (i. 313, No. 13) = Grimm, *Kinder-märchen*, No. 19, "Der Fischer und seine Frau"; "Kosy Korpösch" (iii. 281, strophes 147-198) = Grimm, No. 136, "Der wilde Mann" (Eisenhans), to which cycle the legend of Robert le Diable also belongs, as I have shown in the *Gött. gel. Anz.* 1869, pp. 976-979; "Hämra" (iii. 518) = Grimm, No. 57, "Der goldene Vogel"; "Kosum Khan" (iv. 11), "Khüzüm Khan" (*ib.* p. 139), and "Jermak" (*ib.* p. 179), three versions of the legend of Dido's Cow-hide; "Der Dieb" (iv. 193) = the legend of King Rhampsinitus' Treasury; "Der Hahn" (iv. 260) = La Fontaine's "La Laitière et le Pot au lait"; "Die Waise" (iv. 373) = Grimm, No. 126, "Ferenand getrü un Ferenand ungetrü"; "Die Almosenspenderin" (iv. 408) = Grimm, No. 31, "Das Mädchen ohne Hände." These are a few examples of those Turco-Tartar tales which are also known in Europe, though many of them are met with too in other parts of Asia; some, again, are only to be found in Oriental works, such as the Arabian Nights, Persian Tales, the Kalmuck Ssidi-kür, the Mongol Ardschi Bordschi, &c. Besides whole narratives, there are a great number of isolated traits which we have met with elsewhere, such as the scattering gold in the way of the army, to delay the pursuing enemy (i. 210—Schydar Ubang: see *Academy*, vol. iii. p. 23); the smelling blood (i. 307): "Uf, Uf, I smell the smell of men!" = "Fee, fo, fum, I smell the blood of an English man." "Die Verwandlung eines Mädchens in ein Hermelin" (ii. 201, vv. 842-845) belongs, like the preceding trait, to a widely disseminated cycle. The ermine (Lat. *Mus Ponti*, or *Mus*

*Ponticus*) is very like the weasel, for which reason the latter is called by the modern Greeks *ποντικονφιτζα*, or sometimes merely *νυφίτζα*. But the latter name is a diminutive of *νύφη* (*νύμφη*), and means accordingly young woman, maid, or little bride, and corresponds to the Italian *donnola* (dimin. of *donna*), to the German *Jüngferchen*, *Fräulein*, the Bavarian *Mümelein* (little cousin), *Schönthierle* (pretty little creature), the Spanish *comadreja* (godmother), the Danish *brud* (a bride) or *den kjønne* (the fine one), and the Basque *anderaigerra*, from *andrea* (woman or lass). The connection of all these epithets with a mythical origin is rendered increasingly probable by the old English and Cornish name for the weasel, "fairy," on which I have commented elsewhere. Aelian is certainly alluding to similar myths in his *Hist. Anim.* 12, 5 and 15, 11; in the latter passage particularly he says that the weasel was once a woman, skilled in magic and very licentious, whom Hecate had turned into that animal as a punishment. "Die versteckte Seele" (iv. 88) may be compared with "The Young King of Esaidh Ruadh" in Campbell's *Popular Tales*, and there are many other analogous traits which I omit.

But apart from the history of popular fiction, Radloff's work is important in other respects, as, for instance, with reference to ethnography and the history of civilisation. Thus in an Altaian tale (i. 69) a raven and a swan are sent to lead the way across the sea, which reminds us how before the use of the magnet the ancient Norsemen used to let a raven fly from their ships, to ascertain whether they were near land, by seeing whether the bird returned to the ship or not; and again of a passage in Pliny (*H. N.* 6, 24), according to which the inhabitants of Taprobane (Ceylon) used, in their voyages to India, to steer their course, not by the stars, but by the flight of the birds they took on board and then released. From another passage (iii. 13) we learn that usage forbids women under any circumstances to pass by the elder relations of their husbands, or in youth to uncover their faces before them, and they are not allowed to pronounce the name of their elder relations, and if the name chances to be the same as that of any other common object, they are not allowed to mention the latter, but have to describe it by a circumlocution; and in the same way, a newly married woman is not allowed to come towards her stepfather, nor to address him first. We see here traces of a widely spread custom, which reappears amongst the natives of other continents, to be observed by certain relations by marriage (Tylor's *Early History of Mankind*, 2nd ed. pp. 290-293). The notion which leads the Kirghiz to personify every illness, so that fever is "an old spirit" (iii. 64), which nevertheless appears in the shape of a young girl, is met with in various forms elsewhere (cf. Grimm, *Myth.* pp. 1106, 1107). On the mode of divination from the shoulder blades, especially of sheep, practised by the Kirghiz and Kalmucks, as well as elsewhere, see Tylor's *Primitive Culture*, i. 112. Grimm's *D. M.*, p. 1233, also mentions the Circassians. The Flemish settlers in Wales used the same kind of divination, which they must have brought with them from their former homes (Girald. Cambren. *Itin. Cambriae*, i. 11). It seems to have been equally well known to the Afghans, for in one of their poets we read: "When, with the mind, I examined the *shoulder-bone of prediction*, I saw that," &c. (*Selections of the Poetry of the Afghans*, &c., by Captain H. G. Raverty; London, 1862). In a tale of the Schors (Radloff, i. 390) it is related that Ai Mögö drew the top of nine larch-trees together, and laid the bones of Kysyl-Tas there. Just so in Schiefner's *Heldensagen der Minussinschen Tataren*, p. 207: "Katai Chan, being near to death, said to his son: 'When I die, bury me not in the lap of earth, but bind the tops of



nine larch-trees together and place the coffin thereupon." An exactly similar usage prevails on Vancouver Island: "Among some tribes it is the practice to place their dead in boxes upon the branches of trees" (*Travels in British Columbia, &c.*, by Captain C. E. Barrett-Lennard; London, 1862). For the rest I have no doubt that the custom, which may very probably exist elsewhere as well, is connected with the belief, common to almost all races, that the souls of the departed like to revisit their earthly dwelling-places, so that it was natural that their bodies should be laid there after death; and these dwelling-places, we know, in the earliest times were often situated on or in trees and bushes, such as those which still form the habitations of some more or less uncivilised tribes. For a detailed discussion of this subject and the kindred superstitions relating to the residence of spirits or ghostly beings in trees and thickets, the reader can refer to my papers in the *Gött. gel. Anz.* (1864, pp. 1424, *sqq.*), and in the *Heidelb. Jahrbücher* (1866, pp. 867, *sqq.*; 1868, pp. 93, *sqq.*). Amongst the Tümenian Tartars (Radloff, iv. 441) a very singular custom formerly prevailed, and perhaps still continues, as we gather from the following historical narrative: "Once on a time a Lama was sick, and when it became evident that he was going to die, they gathered the people together and came back to the Lama; but on coming in, they found the Lama supported on one knee and one foot, though he was already dead. 'Who will throw him down?' they asked. Then said some: 'One who was born in the year of the monkey\* must throw him down.' Now it was found that the son of the Lama was born in the year of the monkey. So they said to him, 'Throw down thy father thyself;' and he did so with a stick. Then they brought the corpse into the open air, and they took off his coat and rubbed the body with mutton fat. When the fat had got cold upon it, they lighted a fire upon the body and burnt it. Then they gathered the bones together and pounded them fine like meal, out of which they kneaded dough, and of this they made images of all the beasts in the world. They fastened these images in a row upon a board, and brought the board to running water and cast it in. 'This is a great saint,' said they, and accompanied him with their thumbs thrust in their ears. Then they returned home." Besides all the rest, it is noticeable that the dead Lama was found half standing, and the question arises whether that attitude was intentionally assumed at the moment of death, and why. On this point, perhaps, a Mahometan legend of King Solomon is not irrelevant, which tells how, when his time was come to die, the angel of death led him into a room of which the walls were made of crystal. Then he prayed, and supporting himself upon a staff, he begged the angel of death to receive his soul while he remained erect. It was done accordingly, and so his death was concealed from the Djinn for a whole year, until the temple was finished; and they only discovered it when the worm-eaten staff gave way under him (Weil, *Biblische Legenden der Muselmänner*, p. 279). In an old French chronicle a somewhat similar story is told of Virgil (the sorcerer Virgilius of the middle ages), who had so arranged that for many years after his death he was believed to be only sitting on his chair absorbed in study (*Ly Myreur des Histors. Chron. de Jean d'Outremeuse*, i. 277; Acad. royale de Belgique).

I have already mentioned that various historical songs are met with amongst the Turco-Tartars, some, for instance, upon Genghis Khan, Yermak Timofeyef, the first discoverer of Siberia, &c. There is also a very elaborate satire on the Kir-

ghiz, which contains many allusions to their manners, customs, and mode of life. As a matter of course, love-songs are forthcoming, of which the following stanzas may serve as a sample. Amongst the Kysyl Tartars the girl sings: "While I live in my mother's hand, I am ever thinking of marriage; while I live in my father's hand, I think ever of going to the priest." The young man sings: "Wilt thou fly with me, O maiden? see the horse is here fastened to the gate-post; wilt thou fly with me? see the horse is standing ready." In conclusion I will quote a few of the proverbs of the Altaians and Teleutians. "Let it be thine own house, however poor; thine own groats, though the gruel be meagre" = "Home is home, be it ever so homely;" "Follow the high-road, though it winds" = "Compendium, dispendium," or, as a Cornish tale puts it: "Take care how you leave an old way to choose a new one;" "Not as reason thinks, but as God determines" = "Man proposes, God disposes;" "If the father goes wrong, the son is good for nothing; if the mother, the daughter" = "Like sire, like son." "In the heart of a woman there is a radiant mail-clad man; in the heart of a man, a fiery steed ready saddled." "He who shoots much is no shot; he who talks much is no orator," &c. &c. Riddles, and some of them very original and characteristic ones, are also given, but I need not dwell upon these, as what I have already said will be sufficient to show the importance and interest which the work possesses in so many respects. The preface to the fourth volume does not state whether the series of literary specimens is to be regarded as already completed; in any case there is still to follow a dictionary and grammar of the different Turco-Tartar dialects, examples of which are offered by the four volumes of the original text that accompanies Radloff's translation, and gives his work a prominent linguistic value in addition to its other merits.

FELIX LIEBRECHT.

Gareth and Lynette, &c. By Alfred Tennyson, D.C.L., Poet Laureate. Strahan and Co.

THE present volume, in spite of its miscellaneous title, consists of two idylls only, *Gareth and Lynette*, and *The Last Tournament*, of which we spoke when it appeared in the *Contemporary Review*.\* *Gareth and Lynette* has one peculiarity: it is the only poem of the series, except the *Passing of Arthur*, in which the story is told straightforwardly from beginning to end. Perhaps the subject is hardly fortunate; the story is in itself rather thin and hackneyed; it has no organic connection with the Arthurian cycle, into which it enters in various forms, and always in an advanced stage of decomposition. The female Cinderella is generally a victim; but her male relations, though occasionally snubbed, more commonly disguise their accomplishments for no better reason than to make people stare when the time comes to display them, unless indeed we think, as is not unlikely, that those forms of the legend are the oldest in which the hero is really foolish or effeminate till opportunity makes a man of him. In two of the minor legends of *Lancelot*, he himself as the Knight of the Cart and the Ill-shapen Knight appears as the "ironical" hero; Mallory gives us an unfinished repetition of *Gareth and Lynette* in *La Cotte Mal Taille* and *La Damoselle Maledisaunt*, whom *Lancelot* christens *La Damoselle Bien Pensaunt*, because she alleges that she only insulted her champion in order to prevent his exposing himself to danger; but this is plainly an afterthought, and she is really the sister of the ill-favoured dame whose taunts in *Wolfram von Eschenbach* are the principal element in the education of *Parzival*.

\* The monkey-year is the ninth year in the 60-year cycle of the Mongolian reckoning of time.

\* See *Academy*, vol. ii, p. 554.

The only changes Mr. Tennyson has made in the main framework of the story are that Millisent releases her son from his disguise as scullion in Arthur's kitchen at the end of one month, instead of holding him to his promise for the conventional twelvemonth and a day, and that Lynette betrays her feelings in songs (which the interpolated insults make more incongruous and unsatisfactory than the lyrics of any of the previous idylls), and, last and not least, that Gareth marries Lynette instead of Lyonors. Nor is the obvious effort to make the humiliation of Gareth by Sir Kay and Lynette edifying particularly interesting or successful. The real charm of the poem lies partly in the unfailing richness and grace of the style (though there are unfinished phrases like these: "Kay Fell shoulder-slip;" "Through helping back the dislocated Kay;" and "Slicing a life-bubbling way Through twenty folds of twisted dragon"), and chiefly in the romantic symbolism, the picturesque mysticism which the author has "added of his wit" to a somewhat threadbare and conventional legend. The old man who meets Gareth and his companions at the gate of Camelot may be somewhat commonplace in his moralising over Arthur's vows, but the description of the gate itself is what no other poet could have written, and even the morality is redeemed by the following lines, which are in Mr. Tennyson's deepest vein:—

"For, as ye heard a music, like  
They are building still, seeing the city is built  
To music, therefore never built at all,  
And therefore built for ever."

Again the hermit's allegory of the Morning, Noon, and Evening of Life hunting the Soul of Man is not too ingenious to be frigid; and if we suppose the different fortunes of the suitors of Lyonors, who masquerade in imitation of them to typify the fortunes of the enemies who multiply upon Arthur, the parallel is hardly thrilling, but the description of Death is undeniably impressive:—

"When the Prince  
Three times had blown—after long hush—at last—  
The huge pavilion slowly yielded up,  
Thro' those black foldings, that which housed therein.  
High on a night-black horse, in night-black arms  
With white breast-bone, and barren ribs of Death,  
And crown'd with fleshless laughter—some ten steps—  
In the half light—thro' the dim dawn—advanced  
The monster, and then paused, and spoke no word.  
But Gareth spake and all indignantly,  
'Fool, for thou hast, men say, the strength of ten,  
Canst thou not trust the limbs thy God hath given,  
But must, to make the terror of thee more,  
Trick thyself out in ghastly imageries  
Of that which Life hath done with, and the clod,  
Less dull than thou, wilt hide with mantling flowers  
As if for pity?' But he spake no word;  
Which set the horror higher: a maiden swooned;  
The Lady Lyonors wrung her hands and wept,  
As doomed to be the bride of Night and Death;  
Sir Gareth's head prickled beneath his helm;  
And ev'n Sir Lancelot thro' his warm blood felt  
Ice strike, and all that mark'd him were agast."

And this solemnity gives additional value to the blithe *dénouement*, in which Death turns out to be an innocent boy, rather younger than Gareth, who accordingly proceeds with great dignity to patronise him.

Continuations are proverbially perilous, but the risk in Mr. Tennyson's case is only for his contemporaries. We read *Gareth and Lynette* after *Elaine* and *Guinevere*, and it is only natural that it should not produce the effect of a climax; our descendants, who will read it between the *Coming of Arthur* and *Enid*, will have a better chance of doing justice to what, after all, is a beautiful and delightful poem.

G. A. SIMCOX.

## NOTES ON LITERATURE AND ART.

In Westermann's *Illustrirte Monatshefte* for August there is an interesting account by von Maltzan of a "Six-fingered dynasty" which has reigned for about 150 years in South Arabia, partly by help of the unusual courage and energy displayed by the sultans and partly through the prestige which attaches through the East to persons gifted with supernumerary members, like the Philistine in 2 Sam. xxi. 20. The Fodli dynasty are of Himyaritic race, black, ugly, and in the elder branch, where purity of blood is scrupulously insisted on, six-fingered and six-toed. The sixth finger is only rudimentary, a perfectly useless stump, but highly valued as a proof of breeding, and the peculiarity is common, though not universal, amongst the remoter princes of the blood.

The birthday of Muratori (21st October, 1672) has just been celebrated in his native place of Vignola. Dr. A. Dove (*Im Neuen Reich*, October 18) writes *à propos* on "Muratori's significance," hailing him as the precursor and almost the father of German historical research: the great collection of *Monumenta Germaniae* is only a repetition of his *Annals* under, of course, changed conditions and with a clearer critical standard in view. The *Gazzetta ufficiale* contains in several numbers a study, by Professor Contini, which enumerates his works at length, and gives some interesting biographical details. A tradition says that his father was too poor to allow him to learn Latin, so he used to listen at the keyhole while the schoolmaster was giving his lessons, till he was caught in the act and allowed free entrance. He used to work twelve hours a day till he was seventy-seven, and lost his sight three months before his death. His memory was of course stupendous; but nothing can make the statement, that he composed the first nine volumes of his *Annali d'Italia* in ten months, anything but incomprehensible. He was a stern foe to mendicancy, which he is said to have banished from his parish, and he founded a charitable company bearing a very strong resemblance to the "Society for the Organization of Charitable Relief," now at work in London.

Mr. Frederick Harrison, in the *Fortnightly Review* (November), "On the Supposed Necessity of certain Metaphysical Problems," denies the existence of such problems, or at least that the same problems are always necessary. The four common problems, God, the Soul, Creation, and a Future State, do not trouble savages or the Chinese, and were not conceived by the ancient Greeks or the Hindoos in the same way as by moderns. He instances as a problem of as much interest the nature and existence of Protoplasm, and urges that no one now cares to discuss the freedom of the will or the origin of evil (cf. however Mr. Greg's *Enigmas of Life*). It might be thought that the problem of protoplasm owes its interest to the fact that it is one way of solving the problem of the soul or the nature of the vital principle.

In the *Theological Review* (October) Miss Cobbe has a paper in favour of the immortality of the soul of man.—An article in the *Quarterly Review*, attributed to the same writer, inclines to extend the same privilege to dogs.

"A Bad Five Minutes in the Alps" (*Fraser*, November) is a rather well-written description of the emotions of a nineteenth-century *Weltkind* in view of approaching death; but it is rather too long, and passes into an account of the reflections common to the same character when *not* in danger of death, and these are naturally less interesting.

An association for the encouragement of Greek studies in France was founded some years ago by a pretty numerous group of men of learning, men of letters, and artists. The object of the society, which holds its meetings in the *École des Beaux-Arts*, is to support and, if possible, extend the share allotted in the ordinary liberal education (so called) to the study of Greek culture. Struck by the comparative want of interest in the *chefs-d'œuvre* of Greek art, this society has resolved to add to the critical and philosophical dissertations which it now publishes in its transactions the reproduction of such consider-



able works of Greek art as have not yet been made public. These reproductions are printed separately in quarto, with accompanying explanatory text, and are published in numbers, under the title of *Monuments grecs*. This year's subject is a Greek vase, of singular size and beauty, recently acquired by the department for antiquities of the Louvre Museum. On the inside the design represents Theseus borne by Triton into the deep, and receiving, in the presence of Minerva, a crown from the hands of Amphitrite. The reverse represents four labours of the same hero. The style is still archaic, but large and full of charm. The vase is signed Euphronios. The reproduction has been drawn and engraved by M. Sulpis; the archaeological commentary is by M. de Witte.

A short time back a portrait of the Marchese di Mirabella, attributed to Van Dyck, was sent to the Pinakothek at Munich from Schleissheim. The attribution was much discussed at the time, but in spite of adverse criticism, Dr. Wilhelm Schmidt steadily maintained its correctness. He has lately contributed to the *Allgemeine Zeitung* a short notice of the painting in question, and of the grounds for believing it to be a genuine work by Van Dyck. Dr. Schmidt does not forget the portrait of the same nobleman, also attributed to the same painter, which is in the possession of the Earl of Warwick. The Munich picture is considerably the larger of the two, which looks in favour of its authenticity. Waagen noticed in the Warwick Castle example a "golden tone," from which he suspected it to have been painted by Van Dyck at Venice, under the influence of Titian. But this is not very striking; and except for the unusual care of finish, Lord Warwick's fine picture has no smack of the copy about it. Perhaps it is a repetition?

The casts from the antique in the Berlin Museum are arranged according to subject. This arrangement, which forms a special exception to the chronological method which is strictly followed in the other departments, has been attacked by Professor Conze in the last number of the *Preussische Jahrbücher*. Professor Conze's article has drawn forth a reply from Dr. Bötticher, who is the person responsible for this state of things. Professor Conze justly maintains that the whole question of scientific arrangement for the purposes of scientific study is here at stake. To which Bötticher has some difficulty in replying. The arguments by which he supports his position amount in the rough to this—the chronology of ancient sculpture is as yet very uncertain, and there are many points still in dispute amongst archaeologists themselves; therefore to attempt historical arrangement would be to keep the collection in a perpetual state of disturbance. This defence, which is manifestly a very weak one, has been efficiently criticized by Reinhard Ketulé in *Im Neuen Reich* (October). Archaeologists do not require a complete order carried out in every small detail, for that would be to demand the impossible. What they ask for is an arrangement which shall take account of the assured results of historical research. And as far as concerns the relative grouping of the principal epochs of ancient sculpture, a great deal more has been exactly ascertained than Dr. Bötticher (who touches here on a province not familiar to him) appears to be aware of.

The town of Brussels has acquired the fine collection of drawings sold this year at Ghent representing the details of the ceremony of the inauguration of the Emperor Charles VI. as Duke of Brabant in 1715. The drawings are executed by the court architect Bourscheidt. The town has also purchased the original design for the pulpit of the church of SS. Michel and Gudule; a photographic reproduction of the Grimani breviary; and an example of the magnificent medal struck in 1708, to commemorate the raising of the siege of Brussels by the French-Spanish army.

The approaching publication of a work by M. Émile Ollivier has been announced, entitled, *Une Visite à la Chapelle des Médicis: dialogue sur Michel-Ange et Raphaël*.

The well-known collection of works of art possessed by M. Mancel, formerly a bookseller and publisher at Caen, has been by him bequeathed to the town of Caen, subject to the

fulfilment of certain rather onerous conditions. If Caen declines the bequest, it is to be offered, still on the same terms, to Rouen; should both Rouen and Caen refuse, the collection falls to the State. The books to be deposited in the National Library; the engravings in the print-room of the same establishment; the paintings and drawings in the galleries of the Louvre; the other works of art in the Cluny Museum. M. Mancel was the purchaser of the whole collection of engravings, amounting to 50,000 in number, left by Cardinal Fesch.

Dr. Messmer contributes to the *Allgemeine Zeitung* for October 28 a useful little review of the literature of Christian art. He begins with a string of brief notices of recent works—Lübke's *Deutsche Renaissance*; Dr. Franz Kraus' *Die christliche Kunst in ihren frühesten Anfängen*; Desbassyns de Richemont's *Études sur les Catacombes romaines*; Neumann's *Drei Dombaumeister Roritzer*; Bucher's *Die Kunst im Handwerk*; *Quellenschriften für Kunstgeschichte und Kunsttechnik*; Hotho's *Geschichte der christlichen Malerei bis zum Ende des 15. Jahrhunderts*; &c. To these he appends a short review of the principal books published in Italy, France, Germany, and England, since Vasari in 1550 inaugurated this branch of research. As might be anticipated, the German list is by far the most complete, the English list is very poor, and there are considerable omissions in the French.

A "Black and White" exhibition is to be held at New York the beginning of next year, and contributions are invited from the artists of all countries. The details of the conditions and arrangement have not as yet been made public.

Many new particulars of the life of Overbeck are contained in *Brevi Notizie intorno alla Vita e alle Opere di Giov. Federico Overbeck* (Naples). The pamphlet in question is the work of Giulio Borgia Mandolini, who has taken much pains to gather together information from those best qualified to give it. Overbeck's last work, the designs for the "Seven Sacraments," still remains unsold in Rome. A correspondent of the *Allgemeine Zeitung* pronounces them to be, in his opinion, the most beautiful and perfect of all Overbeck's works, and expresses the hope that Germany will not allow them to be carried off by any other country. The same correspondent, who writes from Rome, announces that the famous Villa Albani, now called Torlonia, is to be sold, together with all the works of art which it contains, amongst which an important painting of Perugino's, and Giulio Romano's designs for the "Marriage of Cupid and Psyche," completely carried out in oil, are mentioned.

The *Gazette des Beaux-Arts* for September 1 commences with an interesting contribution to Raphael literature from the pen of the Marquis Giuseppe Campori. The archives of Mantua have furnished many important documents to the historians of Raphael, but their treasures are not yet exhausted. Two letters of Elizabeth Gonzaga, wife of the Duke of Urbino, now published by the marquis, contain curious indications of two works by the hand of Giovanni Santi, which are now supposed to have perished. A letter of Stazio Gadio, the agent at Rome of the Marquis of Mantua, has also been brought to light, which furnishes proof of the existence of a portrait by Raphael of Frederick, the young son of the marquis, detained in Rome by Julius II. as a hostage for his father's loyalty. The existence of such a work had been suspected by Passavant and others, but never proved. The Marquis Campori gives us the agent's letter recounting how Frederick was dressed for the sitting, "armé avec un sayon de V. Exc." &c. The article contains a great variety of similar new details, some of which may prove to be of consequence to future investigators.—M. Lechevallier-Chevignard notices "Quelques Portraits de Henri IV"; and at p. 371, l. 22, we find a misprint: "Brunel le peintre de la petite galerie," &c., should be "Bunel." The person in question is evidently Bunel, a Huguenot artist, who, employed at the Escorial by Philip II., was called to Paris by Henri IV. to work under Dubreuil at the interior decoration of the Louvre.—M. Havard has a third article on the Amsterdam exhibition.—M. Lecoy de la Marche concludes his publication of the letters of the directors of the Academy of France at Rome.—M. Ménard

contributes the remaining portion of his valuable and suggestive paper on the Symbolism of Desire.—M. Champfleury writes a notice of the Ceramic of the north of France, *à propos* of the Retrospective Exhibition at Valenciennes.—The illustrations to M. Ménard's paper are very choice, and the number contains an excellent etching by Veyrassat from his painting of "A Village Smithy."

The *Allgemeine Zeitung* for October 8 contains a report as to the present state of the Loggia of the Vatican, which is very satisfactory, especially as regards the restorations which were completed in 1870 by Mantovani and Consoni. The writer states that Signor Consoni, to whom the reparation of the subject frescoes was entrusted, has in no case painted over even a trace of original work; he has confined himself wholly to filling in destroyed places. In another letter the same correspondent speaks enthusiastically of the success of Signor Botti's (of Pisa) method of restoring faded frescoes. The undertaking of transferring the frescoes of the Campo Santo from the wall to canvas has been committed to his care, and his first successful attempts have been made on some by Benozzo Gozzoli. He refixes the fresco in its place by means of a liquid—the composition of which he keeps secret, as he does also the ingredients of the wash by which he refreshes the colours. The method would seem to resemble that of Abbate Malvezzi (see *Academy*, vol. ii. p. 558), which has been recognised by the Academy of Milan and employed on the frescoes of Gaudenzio Ferrari at Varallo with great success. Signor Botti has, it is said, also restored, satisfactorily, "The Last Judgment," by Giotto, and several of his minor works in the Scrovegni chapel at Padua. Regarding this last-mentioned chapel, we learn from another source (*Kölnische Zeitung*) that the long pending litigation concerning it between the government and Count Gradenigo has at last terminated in favour of the latter. The government had claimed it as church property under the law of confiscation.

A correspondent writes to us to mention, in connection with Mr. Colvin's article on the *Hypnerotomachia* (October 15), the fact that, in addition to the notices there cited, the book is mentioned slightly by D'Israeli in his chapter on "Literary Follies" in the *Curiosities of Literature*. He sees nothing in it but an inflated love-tale and "amatorial meditations."

We understand that Dr. C. M. Ingleby has at press a work entitled *Shakespeare's Prayse Sung by the Poets of a Centurie*, being a complete catena of song allusions to our great bard.

### New Publications.

- CIBO S. FRENANELLI, Niccolò Alunno e la scuola umbra di. Torino : Loescher.
- COMPARETTI, D. Virgilio nel Medio Evo. 2 vols. Torino : Loescher.
- DEUTSCHE DICHTUNGEN des Mittelalters. Herausgegeben von K. Bartsch. Leipzig : Brockhaus.
- FRIEDERICH, Nachtrag zu Berlins antiken Bildwerken im neuen Museum. 1. Band. Düsseldorf : Buddeus.
- HASSLER, K. D. Ulm's Kunstgeschichte im Mittelalter. Stuttgart : Ebner und Seubert.
- HÜTTEMANN, F. Die Poesie der Orestessage. 2. Thl. Braunschweig : Martens.
- JUSTI, C. Winckelmann. Sein Leben, seine Werke und seine Zeitgenossen. 2. Bd. 1. Abth. Leipzig : Vogel.
- KEKULÉ, R. Das akademische Kunstmuseum zu Bonn. Bonn : Weber.
- MAMROTH, F. Geoffrey Chaucer, seine Zeit und seine Abhängigkeit von Boccaccio. Berlin : Mayer und Müller.
- MARLITT, E. Das Haideprinzessen. Roman. 2 Bände. Leipzig : Keil.
- ROSSI, A. I Pittori di Foligno . . . testimonianze autentiche. Torino : Loescher.
- ROSSI, G. B. di. Musaici cristiani e Saggi dei Pavimenti delle Chiese di Roma anteriori al secolo xv. Parts I and 2. Roma : Spithöver.
- SANTANGELO, G. Saggio sulla Vita e sulle Opere di N. Macchiavelli. Napoli : Detken.
- SOPHOKLES Elektra übersetzt u. ästhetisch erläutert v. A. Westermayer. Erlangen : Deichert.
- ZSCHOKKE, E. Der heilige Graal. Romantisches Gedicht. Aarau : Sauerländer.

### Theology.

**History of Jesus.** [*Geschichte Jesu von Nazara in ihrer Verkettung mit dem Gesamtleben seines Volkes, frei untersucht und ausführlich erzählt von Dr. Theodor Keim.* Vol. II. Part II. : Das galiläische Lehrjahr. 1871. Vol. III. : Parts I. and II. : Das jerusalemische Todesostern. 1871 and 1872.] Zürich : Orell, Füssli, and Co.

#### [THIRD NOTICE.]

THE completion of a work of such magnitude and importance as Dr. Keim's is a matter for most sincere congratulation. The courage to plan and undertake such a work is not often found; and when it is, the author will feel it as part at least of his reward that he should have been permitted to bring it to so happy a conclusion. Let critics differ as they may upon the value either of particular conclusions or of the total result of Dr. Keim's work, there can be no doubt that he has added a new classic to the library of theology.

There are many who would say that the task which Dr. Keim has set for himself was condemned to failure from the outset. They would content themselves with repeating a sentence quoted by Mr. M. Arnold *à propos* of recent attempts to recast the Gospel history generally: "Quiconque s' imagine la pouvoir mieux écrire ne l' entend pas." But Dr. Keim has virtually escaped the danger of such an attempt. When we say that his book amounts (at a rough guess) to about fifteen times the bulk of the Gospels themselves, we think we shall have said enough to show that it is not intended to enter into competition with them as a biography. It is rather an introduction, on the largest and most complete scale, to the study of the Gospels, or an encyclopaedia, biographically arranged, of the Gospel history.

Regarding it in this light, and looking back over the whole work as now complete, we may say that it contains: (i.) a criticism of the documents; (ii.) a criticism of the history; (iii.) a construction of dogma or philosophy founded upon these.

(i.) It is chiefly into the second and third of these parts that Dr. Keim has thrown his strength. And though the ability which characterizes the whole work comes out also in the preliminary treatment of the documents, still we think that this is the part in which Dr. Keim will be thought to have been comparatively least successful. His scepticism as to the result of previous enquiries perhaps may be justified; but the documentary criticism of the Gospels is too large a subject, and needs too special and detailed investigation of its own, to be incorporated merely as a branch in a book of historical criticism. We have said enough, perhaps, upon this part of the work already (*Academy*, vol. ii. p. 352.)

(ii.) But much of the peculiar thoroughness of Dr. Keim's treatment consists in this, that he does not let himself be carried away by any single hypothesis. He regards each single question as it arises from every possible point of view; and if we think there is traceable a certain prejudice arising from an undue preference for the first Gospel, and an undue suspicion of the fourth, still this will be found to detract less from the value of the enquiry than might be supposed. The statements of the fourth Gospel are discussed as ably and as fully as those of the Synoptists; and even where we feel disposed to differ from Dr. Keim, it is impossible to deny that he has fairly argued his case. Indeed, it is but justice to say that from first to last nothing of importance has been omitted.

Dr. Keim pursues, in regard to miracles, the principles which had been laid down in the earlier part of his work (see *Academy*, vol. ii. p. 353). The earlier storm at sea seems to him to contain a kernel of historical fact, with



colours added from Psalms cvi. and cvii. and the passage of the Red Sea. The second storm, with the walking upon the water, is more decidedly unhistorical, though it has perhaps grown out of some actual saying, and typifies the helplessness and deliverance of the Church. The record of the miracle which precedes this last (the feeding of the 5000) has its ground in a distorted version of the precept, "Give to him that asketh of thee." The multitude is fed with spiritual food, and in their enthusiasm the pilgrims on their way to the Passover divide their own scanty provision among their hungry neighbours. There is also, Dr. Keim thinks, an admixture of Old Testament elements derived from the feeding of Elijah (2 Kings iv. 42) and that of the Israelites in the wilderness (Ex. xvi. 1, ff.). The raising of the widow's son at Nain is a legendary construction on the model of Elijah's miracle upon the son of the widow of Sarepta. The miracle at Bethany is explained partly out of the exigencies of the Johannine narrative, partly as an ideal or allegorical representation of the work to which it forms the concluding scene.

It will not be expected that we should enter into the discussion of these theories. This remark, however, we must make, that in spite of the care and elaboration which are bestowed upon them they rest in secondary degree upon documentary criticism. Dr. Keim does not seem to assign a constant value to his documents. Why, for instance, should the history of the issue of blood and of Jairus' daughter be accepted almost as they stand, while that of the feeding of the 5000 and of the storm at sea is resolved practically into a myth? Obviously the reason is *à priori*: because the one admits of being rationalised, and the other does not. Yet both are clearly from the same document—a document to which Dr. Keim himself allows a high value (vol. ii. pp. 490, 495). And the great difficulty, as it seems to us, in the way of any attempt at the wholesale elimination of the miraculous from the Gospels is, that a different and unequal measure has to be applied to portions of the record that possess the same documentary value. The record of the miracles derives a reflected authority from that of the discourses; and the originality and accuracy of the discourses are vouched for, not only by their form, but also by a singular convergence and unity of testimony running through the whole of the documents and traditions embodied in our present Gospels. It will be noticed that one at least of the instances which we took as crucial in our earlier article (the Syro-Phoenician woman; see *Academy*, vol. ii. p. 353) is treated by Dr. Keim with singularly disproportionate brevity; as a miracle, indeed, it is hardly treated at all. Dr. Keim himself takes, as a crucial instance, the healing of the Gadarene demoniacs. And we may remark by the way that the passage in which this is done (vol. ii. p. 464) would have lost nothing in force if it had been expressed with a little more delicacy. It is one of the blots upon this noble work that it errs too often on the side of a coarse and ungainly rhetoric, which is apt to repel the reader from doing full justice to its real ability, and which is particularly unfortunate in dealing with such a subject.

Two characteristic instances of Dr. Keim's mode of treatment occur in the later portion of the work. As to the day and date of the Crucifixion, Dr. Keim, as we may suppose, naturally follows the Synoptists. He fixes upon Nisan 15th (= with a little straining of the astronomical premises April 15th), in the year 36. This is not however done by ignoring the difficulties which stand in the way. Dr. Keim treats very fairly and with great archaeological knowledge the argument (which is now, however, seldom pressed) from the improbability of a criminal process and execution taking place on the "great day of the feast." He thinks that there

was a kind of "stormy zealot rising" in which the forms of law were set at nought, and that the Crucifixion itself had in the eyes of its authors a certain expiatory religious character. He admits the attractiveness and seeming advantages of the Johannine narrative, but he refuses to quit the ground which seems to be established by the coincidence of the forms of the Last Supper with those of the Paschal Meal. Perhaps he is right in so doing, but this does not remove, it only suppresses, the strong case which had just been admitted in favour of St. John; and the question may fairly be raised whether our ignorance does not leave room for a reconciliation of both narratives which should not be inconsistent with the substantial authenticity of each of them separately. With regard to the date 35 A.D., Dr. Keim reiterates the arguments of his introductory volume, but we do not think adds very much to their strength. He rests his case mainly on the necessity for the "closest possible juxtaposition of the death of John the Baptist and the defeat of Herod by Aretas" (vol. iii. p. 498, n. 4). But the assumption, that in order to be regarded as a "judgment" this disaster must necessarily have happened immediately after the crime, has no great force in itself, and appears to be contradicted by Old Testament examples: e.g. 1 Kings xxi. 19, xxii. 38, compared with xxii. 1 (the death of Ahab), 2 Kings ix. 36 (that of Jezebel), 2 Sam. xvi. 21 (the punishment of David). We have called attention to the arguments which seem to make for a different date. It is to us incredible that John ii. 20 should be merely a calculation based upon Luke iii. 1 (vol. iii. p. 497, n. 2).

The questions arising out of the narratives of the Resurrection are treated by Dr. Keim at length. He tries—and succeeds to an extent which speaks well for his honesty of purpose—to hold the balance between the traditional or literal theory and that which resolves the several appearances into "visions." The old Rationalistic alternative of "simulated death" is mentioned only to be dismissed. Taking his stand not so much upon the four Gospels as upon 1 Cor. x., Dr. Keim (like Baur) considers it proved that the Resurrection, if not a fact, was at least believed to be one by the disciples. But the hypothesis of "visions" he cannot accept without reserve. He points to the difference between the earlier appearances and the later, such as those to St. Paul. In the former there is a strange simplicity and seriousness, a certain severity of character, which seem to mark them off from the ordinary products of religious excitement. The difficulty in regard to them, Dr. Keim thinks, is less that they should begin than that they should cease as and when they did. The visions of Montanism lasted over a period of fifty years, and ceased gradually, not abruptly like those in the Gospels. But the most important point is that the vision-hypothesis seems inadequate to account for the great mental and moral revolution wrought in the disciples. It moves in a vicious circle. The revulsion of feeling might perhaps account for the visions; but then how are we to account for the revulsion of feeling? If we are to follow the documents—and if we are not to follow them, how did they come to contain anything so paradoxical?—the disciples were not only not prepared for the Resurrection, but were surprised by it and incredulous of it. Dr. Keim accordingly leaves a certain margin beyond the vision-hypothesis, to be filled perhaps by direct divine agency or by real objective spiritual impressions materialised in the reports into the grosser shape of visions. The vision-hypothesis would make the whole subjective. Dr. Keim would go so far in the direction of the traditional view as to say that there was an objective supernatural cause at work as well; but he regards this cause as incorporeal, and working only in the domain of spirit.

Here the orthodox and the critical theory almost join hands; because it is inherent in the circumstances of the case that the narrative should be coloured by subjective beliefs and impressions, and on the other hand, when once a supernatural element is admitted, the extent of it will remain an unknown quantity.

(iii.) The last forty-six pages of the book are taken up with a dogmatic estimate of Christianity and its Author. Dr. Keim accepts fully the view of those who from Goethe and Hegel to Strauss have seen in Christianity the "absolute" or perfect religion. He speaks eloquently of the perfect balance which it maintains "between philosophy and popularity, between religion and morality, between meek submissiveness and the pride of freedom, between the ideal and the real, between this world and the next, between the inward and the outward (*Innerlichkeit und Gestaltungstrieb*—an untranslatable but expressive phrase), between 'modest stillness' and heroic courage, nay, between the tenderest conservatism and the boldest plans of world-wide reform."

And yet Dr. Keim regards the Personality from which this religion took its rise as strictly human. His premises compel him to do so. And thus he is led to reject, not only the greater half of the Pauline and Johannine theology, but also to cut a line through the Synoptic Gospels themselves, which we venture to say would not be given by an investigation that was purely historical. In the last resort the principles to which Dr. Keim appeals are *à priori*. And this is the one part of his method to which we feel compelled to take exception. If the supernatural is excluded on *à priori* grounds, *i.e.* by philosophy, we may expect that it will also be excluded on *à posteriori* grounds, *i.e.* by documentary and critical investigation. But it is unfair to beg the question and make use of the assumption to determine the direction that such documentary and critical investigation shall take. The two methods should be kept distinct; and we should be quite sure of the result obtained by one or other of them before we allow it to dictate laws out of its proper sphere. Such an abstraction of mind however is difficult—perhaps unattainable—and in default of it we must needs welcome an *ex parte* statement so able, so honest, and so thorough as this of Dr. Keim's, and trust to the collision of opposite opinions to get at the truth as a sort of resultant between them.

We are very glad to see that the *Geschichte Jesu von Nazara* is down for translation in the new series announced by Messrs. Williams and Norgate. We would venture to suggest to the translator that the style will bear to be toned down a degree or two in English. If it has not the wonderful evanescent grace of M. Renan, or the polished incisiveness and dexterity of Sir R. Hanson, it is still bold, vigorous, picturesque, clear, and very varied in expression. The translator has a difficult and laborious task before him, and we heartily wish him success. W. SANDAY.

**The Desert of the Exodus: Journeys on Foot in the Wilderness of the Forty Years' Wanderings, undertaken in connection with the Ordnance Survey of Sinai and the Palestine Exploration Fund.** By E. H. Palmer, M.A., Fellow of St. John's College, Cambridge. With maps and numerous illustrations, &c. Two parts. Cambridge and London: 1871.

MR. PALMER gives us here a description of two expeditions, which occupied the winters of 1868-69 and 1869-70. Both were "journeys on foot," and accompanied with the privations and perils incident to travel in the desert, and which only a thirst for knowledge could render tolerable. Their object, in short, was to ascertain whether the Bible account of the route of the Israelites was in harmony with

geographical facts and the nomenclature still in use among the Arabs. Mr. Palmer's special qualifications were familiarity with the spoken Arabic, and a singularly circumspect method of eliciting correct information from the natives.

The most important results are that the route of the Israelites must have lain through Wady Feirân to Sinai; that the scene of the legislation is not Mount Serbâl (this is quite certain from the description of its site and environs), but the more elevated ridge whose southern part is called Jebel Mûsa; further, that the important station Hâseroth can still be recognised in the present 'Ain Hudherah, in the Sinai mountains; and, lastly, the site of the much tried Kadesh is pointed out with absolute certainty in 'Ain Gadish (so spoken and written, instead of Qadish or Kadish).

The difficult station Rephidim, the last before the wilderness of Sinai, is placed by Mr. Palmer, with Lepsius, in Wady Feirân. This view must be rejected, in spite of the Arabic tradition brought to light in the present work. For according to Ex. xvii. 6, the water called for by the people in Rephidim was smitten by Moses from the rock "there . . . in Horeb." But anyone who, like Mr. Palmer, rejects Lepsius' view, that Horeb-Sinai is in Serbal near Wady Feirân, cannot, without unduly extending the name of Horeb, transfer the position of Rephidim to that region. Mr. Palmer indicates as the traditional spot the rock *Hesy el Khatâtîn*, which he neither translates nor writes in Arabic, so that only the first word is recognisable. According to Freytag's lexicon, *hesy* is "puteus in arena effossus, cujus fundus haud remotus est"; according to that of Lane, "water which the earth imbibes, where sand is above it," not a very suitable epithet for a rock-spring, much less for the rock itself. Mr. Palmer's answer to the other objection, that from Rephidim to the wilderness of Sinai is only one day's journey according to the Bible, whereas the real distance is much greater, is that the night may be supposed to have been added to the day's journey, according to the modern practice, and that Moses, when arrived on the pass between both valleys, may have looked out for a place to encamp in. The Bible, however, simply says, "and they came to the desert of Sinai" (Ex. xix. 2). One of the principal reasons for throwing the plain of Rephidim so far back is that, in opposition to the traditional view, the scene of the legislation is placed on the front or northern point of the ridge of Horeb-Sinai, *i.e.* on the rock Sufsafah. (This spot was also selected by Robinson and Lepsius on purely topographical grounds, because the plain er-Raha, the largest in the district, stretches immediately before it.) If, however, the general tradition be correct, the gathering-places of the people (*i.e.* a large part of the men, who alone belonged to the "congregation," and the elders of the people) must have been in the plain Seba'iyyeh, which rises like an amphitheatre to the south of Jebel Mûsa.

Mr. Palmer's principal objection to this view is (part i. chap. vii.) that (Ex. xix. 23) bounds were ordered to be set round the mount, and he observes that it would be "simply impossible" to do this, "or even to come close up to the foot of Jebel Mûsa from Wady Seba'iyyeh." But, in the first place, the phrase "round about" in Ex. xix. 12 is confined to the people; the mountain is simply to be bounded, verse 23 (see Hebrew), which would be effected by a partition on the side facing the people. And in the second, the implied possibility of touching the mount (Ex. xix. 12) corresponds to the observations of many other travellers, since Jebel Mûsa descends by a precipice about 2000 feet deep into the plain of Seba'iyyeh, as Mr. Palmer in part i. chap. vi. himself admits. Besides, we are not to suppose an enclosure of stakes, for there is no wood, nor ever was there any, in the upper part of Sinai, but a line of stones between the



people and the mount, not insurmountable by nature, but by the threatened penalty of death for disobedience (Ex. xix. 12). Mr. Palmer, too, has recognised that the plain before the mount could only have embraced a part of the people with the elders, the remainder—old men, women, and children—encamping in the wadys of the neighbourhood. But in that case the number of those who found room is not important to the argument, and the claims of Jebel Músa are supported by its considerably greater height, and the universality of the Mohammedan as well as of the long Christian tradition. And it is not clear why this well-attested tradition of centuries should be sacrificed to the beautiful prospect from Sufsafeh and the belief of the Arabs, first discovered by Mr. Palmer, that the rock at Horeb out of which Moses brought water in Rephidim still exists in Wady Feirân. We ought also to consider the great difficulty of ascending the rock Sufsafeh, whereas there are several easier paths leading up Jebel Músa; especially as Moses was then at least eighty years old, and climbed the mount several times in the day.

The identification of Haseiroth, the second station of the Israelites between Sinai and Haran, with 'Ain Hudherah, found by Mr. Palmer north-east of Sinai, is new and, I think, probable, as name and distance are about the same as in the book of Numbers. A new conjecture, which deserves further examination, is also proposed for the first station, Kibroth hattaabah ("graves of lust"). Mr. Palmer proposes to identify it with the old camp-ground now called Erweiz el-Ebeirig (the name is not explained, nor yet written in Arabic). This spot is said to have many graves, and to be a day's journey to the rear of 'Ain Hudherah; how far it is from Sinai is not stated—according to Num. x. 33 there were three days' journeys, which is perhaps too much. Of the following stations in Num. xxxiii., Rissah (verse 22), Haradah (verse 24), and Tahath (verse 26) are identified, the latter with a place Ettehi. The comparison of the Biblical Haradah (written with *khêth*) with Jebel 'Aradeh is improbable, partly because the first sound of this name is quite different (it is an 'Ain), partly because Jebel 'Aradeh is not far enough to the north of Hudherah to allow space for the six Biblical stations between those two places.

It is to be regretted that the travellers did not take the north-east direction towards Eziongeber (Akabah), on leaving Haseiroth and the southern edge of the wilderness of Paran. For this was the route of the Israelites (Num. xiii. 1, xxxiii. 18, foll.), who are recorded to have made ten stations between Haradah and Eziongeber, many of which, as Mr. Palmer himself conjectures, might still be traced. Instead of this, the travellers turned straight northwards through the whole south part of et-Tih, passing by the fortress Nakhl (scarcely a reminiscence of the first part of Nakhal-Misraim, although the place lies by the Wady el-'Arish) in the direction of Kadesh.

It is one great merit of Mr. Palmer to have fixed the disputed position of Kadesh or Kadesh Barnea, the most southern frontier town of Palestine. It is the 'Ain Kadesh (Mr. Palmer gives as the present pronunciation 'Ain Gadish) mentioned, but not visited, by Rowlands, and situated a little to the south of the well-known Guderat (Kudeirât). The town of Kadesh must have been near a fountain, for the name in the Old Testament is interchanged with 'En-mishpat ("fountain of judgment"). Water enough is shown to exist at 'Ain Gadish, and a large plain bounded by fine mountains, viz. the desert of Kadesh, of which a beautiful view is given. The new name Gadish is phonetically identical with the old, since the Arabs of Egypt and, according to the present work, those of Sinai and Arabia Petraea, have replaced the hardest *k* of the Semites (Heb. *qof*) by a guttural *g*, so that

*shaqq* or *shakk* becomes *shagg* ("crevice," "cleft"); *kusûr*, *gusûr* ("castle"); *kafaf*, *gafaf* (a herb used for fodder), and *nakk*, *nagb* ("a mountain-pass").

Among the cities of the south, Şephât (the Zephath of the English Bible does not represent the Hebrew) was placed by Robinson at the pass of Şafâh. If this is thought to lie too much to the east, it must be remembered that the name exactly agrees with that in the Bible, while the modern Sebaita (Rowland's Sepâta), adopted by Mr. Palmer, has much too distant a resemblance to it.\* Rehoboth had been already identified with Ruhaibe. But the combination of Shutneh with Siṭnah is new and satisfactory.

Mr. Palmer found the ruins of Beer-sheba' (Arabic Bîr es-Seb'a) in such a dilapidated state that it was impossible to form an idea even of the houses of the town, much less of its streets and walls. Like Robinson, he saw two wells, besides a third which had fallen into decay. Traces were also pointed out of four others, which are most likely productions of Arab fancy, for the existence of seven wells was long ago inferred from the second part of the Arabic form of the name (*seb'a* = seven). The meaning "oath," however, (Gen. xxi. 31; LXX. *φράρ ὀρκισμοῦ*), though antiquated in the literary Hebrew, and of course unknown to the Arabs, is sufficiently established by the two Hebrew names Eli-sheba' and Bath-sheba' (not "daughter of seven," but "daughter of the oath"), and puts out of court the vague Arab tradition related by Mr. Palmer.

Eshkol, whence the Hebrew spies brought clusters of grapes, pomegranates, and figs to Kadesh, has generally been placed in the immediate neighbourhood of Hebron, on account of the vineyards which still flourish there. Mr. Palmer, however, places it much farther south, for the excellent reason that the fruits, particularly the figs, could not have been brought such a great distance fresh and without injury. The name indeed has not been discovered, but its meaning (Nakhal Eshkol = "wady of grape clusters") was of some use as an indication. Mr. Palmer places it not far to the north of Kadesh in Wady Hanein, which, after passing by el-Birein, meets Wady Abyadh, which further on unites with Wady el-'Arish. It is true that agriculture is at an end there, but there are still traces of its former existence, particularly of the cultivation of the vine. These consist of heaps or walls of stone extending in parallel rows, between which vines must have been once trained, for they bear the name *tuleilat el-enab* ("hills of grape-clusters") and at a short distance off, near the ruins of 'Abdeh, which will be mentioned directly, they are called *rujûm el-kurûm* ("stone-heaps of the vineyards").

On their return journey from Hebron, after a short visit to Jerusalem, the travellers took a more easterly direction through the mountains of Judah by Tell 'Arâd and Elmilh to the south. They traversed the mountainous district of Rakhmeh, in which Mr. Palmer not unreasonably suspects the *נֶגֶב הַיְרֵחוֹ* (1 Sam. xxvii. 10), comparing the rejection of the Ye- in the modern Riha for Yeriho; to which may be added Zerîn (for Zeril) for the ancient Yizreel, and in Hebrew Bil'am and Yible'am, Qabseel and Yeqabseel, Conyahu and Yechonyahu. In the same connection, a thorough account is given of the various parts of the Negeb or "south country" which occur in the Old Testament.

The road to Edom, described in one of the last sections of the book, led through the mountainous country of the

\* Cf. Mr. Palmer's letter in the *Athenaeum*, June 17, 1871, where he observes that, in his opinion, "the two words are as identical as they can well be; the Hebrew (Judges i. 27) being *שֶׁבַת*, and the Arabic, according to the pronunciation of the Teyâhah and 'Azâzimeh Bedawîn, being *سبائتا*."—E.L.

'Azázimeh Arabs, south-east of Beer-sheba' and north-east of Kadesh, a region which is now for the first time explored and fully described. The only material results, however, for the geography of the Holy Land are that an old road from Gaza to Petra and 'Akabah led through those mountains, and that the Roman station of Eboda (according to the Tabula Peutingeriana) has been shown with certainty in the ruins of the modern 'Abdeh, on a hill at the entrance of Wady Marrah, and another called Gypsaria in Wady Gamr, near the valley of el-'Arabah. Mr. Palmer rightly considers the oldest inhabitants of this region to be the Canaanitish 'Avim, who, according to Deut. ii. 23, with which Josh. xiii. 3 agrees, lived in *hašerim*, i. e. "encampments," or "stone-huts." A number of stone-walls, which served for encampments, were found not only in these parts, but in the more southerly deserts inhabited by the Amalekites.

Passing over the description of Edom and Moab (including the pillar of salt supposed by the Arabs to be Lot's wife), I would particularise Mr. Palmer's account of the primitive stone-buildings found in the deserts of the south as far as Sinai. These consist of circular houses, with a vaulted roof, built of large rough stones; they served partly for dwellings, and partly no doubt for the graves of a pastoral race, which may of course have been Amalekitish, but may also have belonged to an earlier prehistoric population. Mr. Palmer compares similar buildings in other very different parts of the world.

In the description of Sinai, a full discussion is given of numerous remains of the historic period, e. g. of the Egyptian copper and turquoise mines, according to Egyptian inscriptions, the date of which can be determined. The so-called Sinaitic inscriptions in the Wady Mokatteb and elsewhere, many of which Mr. Palmer copied, are ascribed to a heathen and commercial people. He attaches little importance to them, but it is to be hoped that he will publish his copies and interpretations, since those of Beer and Tuch may require to be supplemented and corrected. One would also have been glad to see the publication of the sepulchral inscriptions from Petra.

FR. DIETRICH.

### Intelligence.

Dr. Ginsburg's report on his recent expedition to Moab, read before the geographical section of the British Association, has just reached us through the kindness of the author. It will be in the recollection of most readers that Dr. Ginsburg and his fellow-travellers "fell among thieves," who extorted from them a large part of the sum generously presented by the Association. A scarcely inferior misfortune was the sudden departure of Mr. Klein, the missionary, who was indispensable to the travellers from his knowledge of the language and ways of the Bedouins. But there are points of much interest to Biblical students, which must not be passed over, though we have not space to discuss the correctness of Dr. Ginsburg's conclusions.—In Num. xxi. 14, Vahab in Suphah (Saphia) and the brooks of Arnon are stated to be the southern and northern boundaries of Moab respectively.—From the name of the Wady Korcha (a short distance from the ruins of Um-el-Hashib) it is inferred that Korcha in the inscription of Mesha (lines 3 and 21) is the name of a town. Dr. Ginsburg is convinced that the place where the famous Moabite Stone was found is not the site of the ancient Dibon, but of Korcha. Mesha himself asserts that he erected the pillar at Korcha, and as it was too heavy to have been brought from another place without injury to the inscription, the spot where it was found must be the site of its original erection. There are several old ruins in the neighbourhood, one of which may be Dibon. The Dibān of the Arabs has been produced to order.—Dr. Ginsburg thinks there is no reason for identifying Kerak with Kir Moab or Kir Hareseth.—A place called Mochra, of which extensive ruins remain, is identical with the Mochrath of the inscription of Mesha (line 14).—Ar Moab, which was in the extreme north, is not the same as Rabba, which is almost in the centre of southern Moab.—In conclusion, Dr. Ginsburg observes that the most remarkable part of his experience is the ignorance of the Bedouins as to the nomenclature of the region between Dibān and the Jordan. The reason of this simply is that the law of supply and

demand, which has produced such great results in Palestine, has not yet been called into operation in Moab, at least not to the south of the Arnon. To explore the country properly, two or three scholars should go and live on the spot quietly for a few months, without putting any leading questions to the natives, and devote themselves to securing those lapidary records which alone will fix the names of the places wherein they have been buried.

M. d'Eichthal, well known as a quondam social reformer, and also by an unfinished critical work, *Les Évangiles*, has directed his attention to the traditions of the Exodus recorded in the Pentateuch and Manetho. The first instalment of his *Annales mosaïques* has just appeared; it is characterized by Ewald in the *Göttingische gelehrte Anzeigen* (October 23) as combining "German erudition with French elegance," and presenting "extremely sound views and tendencies." It is hard to reconcile the latter statement with the view of the author that the Israelites sojourned 950 years in Egypt.

Mr. Crowfoot has supplemented his useful labours on the Curetonian Syriac fragments by some observations on the relation which they bear to the textual criticism of the Gospels (sold by Williams and Norgate). He still refers for the most part to the Greek text of Scholz, but now and then compares that of Tischendorf. In the introduction he states his grounds for holding that the Curetonian recension was that used by the Syrian church in the third and probably in the second century, and that in the revised Peshito we have an Arianising revision of the date of the fourth century.

Professor Mössinger, of Salzburg, has brought out a brief "supplement" to Cureton's *Corpus Ignatianum* (by Wagner, Innsbruck). The contribution of most importance is the Syriac translation of the Martyrium of St. Ignatius, and of the Epistle to the Romans, only fragments of which were printed by Cureton, from a copy of an old Nestorian MS.

Everyone will rejoice to learn that Dr. Tregelles' great edition of the Greek text of the New Testament is now complete. The Apocalypse has just been edited by Mr. B. W. Newton, formerly Fellow of Exeter College, Oxford, in conformity with Dr. Tregelles' manuscript. The Prolegomena are now in preparation.

Mr. Elzas, a Jewish scholar, has brought out a translation of the Book of Job, with critical and explanatory notes (to be had of Trübner and Co.). Excellent as it is in design, it is not to be compared in execution with the riper scholarship of Mr. Rodwell's version. The latter work, however, is unprovided with a commentary, while Mr. Elzas has managed to compress much useful information, and once and again some acute criticism, into his footnotes. Thus he surmises, independently of Dr. Grätz (*Monatsschrift*, June), that the 28th and part of the 27th chapter form the missing third reply of Zophar. There are also useful references to Jewish interpreters. It is a pity that these are interspersed with notices of second-rate modern critics; a pity too that Mr. Elzas has expressed such an uncritical opinion on the date and authorship of the poem, which he supposes to have been translated by Moses from the Arabic!

### Contents of the Journals.

**British Quarterly**, October.—The Authorship of the Fourth Gospel. [Discusses most of the usual points both of external and internal evidence sensibly and with knowledge, but strangely omits to notice the peculiarities of the Johannine discourses. Renews, without any novelty of argument, the now generally abandoned attempt to show that the fourth Evangelist adopted the Synoptic date for the Crucifixion.]

**Theological Review**, October.—Prof. Russell Martineau takes occasion from Dr. Kalisch's recent work to review the argument for the late origin of the Levitical legislation. The approval extended to it by the able writer of Ewald's *History of Israel* is significant.

**Revue Critique**, September 7.—M. St. Guyard reviews a recent brochure in Russian by M. Harkawo on the primitive abode of the Semites, Aryans, and Hamites. [M. Harkawo, who writes from an "orthodox" point of view, identifies Shem, Ham, and Japheth with the mountain-ranges called Sim, Amanus, and Niphates respectively. He observes that Amanus occurs under the form Khamanu in the cuneiform inscriptions. Sim is attested by Moses of Khorene (i. 6, &c.); Niphates is the Armenian Napat. Each of these branches of the Taurus forms the boundary of one of the groups of nations catalogued in Gen. x.]

**Jahrbücher für deutsche Theologie**, vol. xvii. No. 3.—Palmer: On the Explanation of Prophecy with reference to Events and Conditions of the Present.—Schmidt: The Resurrection of the Lord, and its Significance for His Person and His Work, with special reference to Keim's *Life of Jesus*.—Heman: Schleiermacher's Idea of the *summum bonum* and the Moral Problem.—Weizsäcker: The Mode of Papal Election from 1059 to 1130.—Notices: J. G. Müller's *The Semites*, &c.; rev. by Diestel. [Attempt to show that the Semites were originally Indo-Germans, whose language was greatly modified by contact with



Hamitic races; while customs and religious peculiarities were preserved in much greater purity.]—Kelle's translation of *Otfried*, and Grein's of the *Heliand*, and other documentary works of historical theology; rev. by Wagenmann.—Jul. Müller's *Dissertations*; rev. by Herrlinger; &c.

*Theologisches Literaturblatt* (Roman Catholic), September 23.—Kraus: On the Mock-Crucifix of the Palatine, and a newly discovered Graffito; rev. by Reiser. [Disposes effectually of the hypothesis that the ass on the graffito is a symbol of Typhon; but proposes a still stranger one—that there were Christians in the fourth and fifth centuries who were given to *onolatry*. He refers, *inter alia*, to Cod. Justinian. i. tit. ix. 12.]—October 7.—Lipsius, Hilgenfeld, and others, on *Peter in Rome*; rev. by Kraus. [Urges the argument from de Rossi's researches in the catacombs against Lipsius' view.]—October 21.—Ginzell's works on Church History; by Schwab.—History of the Reformation in Holland; Hugo Grotius' return to Catholicism; &c.—November 4.—Works on the Pastoral Epistles; rev. by Langen. [Dr. Langen thinks that the un-Pauline peculiarities indicate a divided editorship.]—Baumstark's *Christian Apologetics*, vol. i.; by Dippel. [The book shows philosophical culture, and a just appreciation of the questions at issue. It treats of man (1) as an intellectual, (2) as an individual, (3) as a religious being.]

### New Publications.

CYRIL (of Alexandria). The Three Epistles. Revised Text, with English Translation, by P. E. Pusey, M.A. Oxford and London: Parker.

HAUSRATH, A. Der Apostel Paulus. 2. vermehrte Auflage. Heidelberg: Bassermann.

LECHLER, G. v. Johann Wiclif und die Urgeschichte der Reformation. Leipzig.

OVERBECK, F. Ueber den pseudJustin. Brief an Diognet. Programm. Basel.

TREGELLES, S. P. Greek New Testament. Part VI.: Revelation. [To Subscribers.]

TULLOCH, J. Rational Theology in England in the Seventeenth Century. 2 vols. Blackwood.

WEISS, B. Lehrbuch der biblischen Theologie des Neuen Testaments. 2. vollständig ungearbeitete Auflage. Berlin: Hertz.

### Philosophy and Physical Science.

Aristotle. By George Grote. Edited by Alexander Bain, LL.D., and G. Croom Robertson, M.A. Two Volumes. Murray.

IMMEDIATELY after the publication of *Plato and the other Companions of Sokrates*, Mr. Grote turned with characteristic energy to the still more serious task of treating Aristotle in the same large and comprehensive manner. To the sorrow of all who value a high and noble nature, death overtook him in the autumn of last year, before half his work had been accomplished. These volumes, accordingly, are but a fragment; and we miss much to which we had looked forward. We are left to imagine the firm hand with which he would have sketched the theories of the *Politics* and *Ethics*; the interesting light in which he would have known how to exhibit the *Rhetoric*; the excellent results that were to be expected, in another department of the Aristotelian encyclopaedia, from the patient and accomplished author of the monograph on the *Timaus*. And our regrets for what we have not are modified by a very limited satisfaction with what we have. Although the book traverses well-worn ground, it cannot be said to popularise an erudite subject, nor yet does it present any great or definite contribution to knowledge. We must bear in mind, too, that it suffers from appearing as a posthumous work, incomplete and unrevised by the author himself; and that a severe sense of editorial duty seems to have deterred Mr. Grote's literary executors from amending it with the freedom requisite to make it worthy of so eminent a name; the consequence being that it is disfigured by most perplexing modes of expression and by the retention, not only of material defects, but also, in

some instances,\* of the obvious slips and oversights unavoidable in a first draft.

The introductory "Life of Aristotle" is from the nature of the case the most successful, as well as the most readable, part of the book. It gives us a vigorous picture of Aristotle as a man, living at a moment the like of which the world has not seen since, and personally influenced by not a few of the great social and political causes then in operation. Here Mr. Grote's power of seizing the historical situation comes into play with admirable effect. Take, for example, his remarks on the epithet "half-Greek," more than once applied to Aristotle in recent times. After reminding us that in point of fact Aristotle's ancestry was on both sides Hellenic, that Stageira was a Greek colony, and that the epithet is not literally accurate unless we choose to regard all the Hellenic colonies as half-Greek, Mr. Grote proceeds:—

"But it is true of him, in the same metaphorical sense in which it is true of Phokion. Aristotle was semi-Macedonian in his sympathies. He had no attachment to Hellas as an organized system autonomous, self-acting, with an Hellenic city as president: which attachment would have been considered, by Perikles, Archidamus, and Epameinondas, as one among the constituents indispensable to Hellenic patriotism."

(l. p. 14.)

This is well and opportunely said. It has a worth, even if W. von Humboldt had another order of facts in view in the observations which have suggested the epithet. Humboldt, indeed, we must remember, was speaking of the *Poetics*, and he found it hard to imagine how a Greek of that age could have conceived such a book; rightly or wrongly, he thought he saw something "un-Greek" in the dry light of Aristotle's intellect, in his austere and entire surrender to the pursuit of *wesentliche und nüchterne Wahrheit*. Language such as this, it is clear, was not primarily intended to be tried by an ethnological or political standard of truth.

A chapter on the *Canon* gives us a preliminary argument in favour of the general authenticity of our extant Aristotelian literature. Among the forty-seven works in the printed editions, Mr. Grote believes there are "about forty treatises of authenticity not open to any reasonable suspicion"—a statement which (whether we agree with the numerical estimate or not) implies a noteworthy admission, when we reflect that it comes from one so conservative as Mr. Grote was in all matters of criticism. The intrusion of the seven *pseudepigrapha* is plausibly explained by the hypothesis that the library of Apellicon (on which the first editors are said to have worked) was composite, and that the same was the case with the collection of Neleus, incorporated in that of Apellicon: Andronicus and his fellow-labourers, therefore, had to follow their own judgment in sifting a heterogeneous mass of documents, and distinguishing the works of Aristotle from those of Theophrastus, Eudemos, and others. Mr. Grote, it should be added, accepts the Scepsis story with all its details. We shall not just now express an opinion as to the credibility of Strabo's narrative, but we may as well confess at once to some slight sceptical prejudice whenever we hear of literature hidden away in cellars and emerging into daylight at the time when most wanted. One point in the story, however, involves some grave historical considerations. We are told that the intellectual barrenness of the Peripatetic School after the death of Theophrastus was owing to a removal (to Scepsis) of the more strictly philosophical writings of the founder: during this period of darkness the learned had little more than his "exoteric" works; they knew him "chiefly from the dialogues, the matters [?] of history and legend, some zoological books, and the

\* Here are two from the first volume:—P. 30, "Proklus *adv.* Joann. Philoponum;" p. 28, "Four marble animal figures" (as a translation of the Greek given in the notes, *ἑξὰ λίθινα τετραπύχνη*).

problems"—"it is certain that neither Cicero nor the great Alexandrine *literati* anterior to or contemporary with him knew Aristotle from most of the works which we now possess" (i. p. 57). Setting aside the question how Mr. Grote gets at the above list, and whether the writings specified are to be considered identical with what Strabo understood by the term "exoteric," we cannot but note the singular discrepancy between the present estimate of Cicero's worth as an authority and that so forcibly expressed by Mommsen. Taken at his best, however, Cicero can hardly be deemed the measure of the highest attainments of his time. To infer from him that certain books were difficult of access in his day is like arguing that Bacon must have been as good as forgotten when Lord Macaulay gave his famous Essay to an admiring public; or that Kant is never read out of Germany because some English thinkers exhibit no very intimate acquaintance with his masterpiece. Under any circumstances, Mr. Grote puts his case too strongly. Cicero confessedly knew the outside of the *Topics* and *Nicomachean Ethics*—the latter book being one of which his authorities manifestly possessed a knowledge far from superficial: Philodemus, again, was a reader of the *Economics*; and the older writer from whom Horace borrows in the *Ars Poetica* seems to have been tolerably familiar with the *Poetics*. Here, then, are some highly important Aristotelian works which, notwithstanding the paucity of data, can be shown to have been in the hands of Cicero's contemporaries or predecessors; and if they had so much, it is a legitimate induction to say they must have had more also; but it is not equally legitimate to make our ignorance a warrant for definite assertions as to what they had not. The language about the "great Alexandrine *literati*" is unfortunate, since it may tend to encourage an illusory idea that we possess a complete or, at least, a considerable collection of their writings. The truth is that the Alexandrine period of Greek literature is practically almost a blank for us. Of the great works which might have thrown light on our difficulty, some have perished utterly and entirely; others survive, but only in fragments, in the same way as an ancient civilisation does in the mutilated records and monuments in a museum. The data being of this kind, what inference can be drawn where the evidence fails? Nevertheless, such evidence as there is does not bear out Mr. Grote's general view (in M. Heitz we should call it "paradox"). He concedes that the catalogue of Aristotle's writings in Diogenes Laërtius represents the index of Hermippus—a theory advanced by Brandis, and slowly but surely winning its way to universal acceptance. Now, whatever our opinion as to this catalogue, it is clear from it that the Alexandrine Library must have contained our existing Aristotelian literature, or the major portion of it, or a collection of precisely similar character to ours, only of infinitely larger extent. Pergamus, also, was probably not much worse off in this respect. There was thus an ample literature in existence, and it included speculative writings by Aristotle himself, or (at the worst) works undistinguishable, as far as subject and method are concerned, from his: it is incredible, therefore, that the Peripatetic School was reduced to the destitution described by Strabo, or that its barrenness was the result of a not irreparable loss—unless we believe there was a unique and mystic virtue in the handwriting of the founder. If the School was ignorant of his works, it is more consonant with the logic of experience to attribute the fact to indifference than to sanction the hypothesis of a catastrophe. A point commonly overlooked is that marked signs of speculative atrophy did not appear till some time after the death of Theophrastus. The next Scholarch was Strato, a vigorous thinker, and one who perpetuated his teaching in books; so that in his time the

torch of science was kept burning, and the rhetoricians after him were without excuse for their apathy and ignorance. Mr. Grote, indeed, in one place, so far ignores Strabo's story as to allow that the entire *Organon* was accessible after the Aristotelian library had become the private property of Neleus:—"as all these disciples," he says, in reference to Theophrastus, Eudemus, and Phantias, "composed treatises of their own on the same or similar topics, amplifying, elucidating, or controverting the views of their master, the Peripatetics immediately succeeding them must have possessed a copious logical literature, in which the six treatises now constituting the *Organon* appeared as portions, but not as a special aggregate in themselves" (i. p. 80). No doubt this literature fell into neglect. The Lyceum gave itself up to rhetoric (as the Academy forgot its Platonism), and the sceptre passed into other hands—a phenomenon not without countless parallels in the history of sects and schools. So much, then, for one integral element in what we venture to term the Legend or Romance of Scepisis. The rest is of minor importance, though not devoid of difficulties. It is perhaps idle to ask, what led Apellicon to the belief that he was the fortunate possessor of the veritable autographs of Aristotle and Theophrastus; whether the discretion of this wealthy *amateur* was as great as his zeal; wherein he differed from the eminent savant in our own days who is said to preserve, among a number of similar treasures, a letter penned by no less a personage than Pontius Pilate! But the question as to the view Andronicus took of his MSS. is more to the point. To judge by results, he had no infallible criterion for his guidance (for he condemned the *De Interpretatione* and accepted the *Categories*); and if his materials were autographs, the only positive indication of their being this was their age or appearance of age.

We pass on to the discussion on the so-called "exoteric" works. Here—agreeing for the most part with the conclusion of M. Thurot, in his excellent *Études sur Aristote*—Mr. Grote argues that "exoteric" has a twofold meaning, and that it denotes "that which lies on the outside of philosophy considered in its special didactic and demonstrative march;" or, "that which is extraneous to philosophy and suitable to an audience not specially taught or prepared for the study"—in other words, the dialectical and rhetorical as distinct from the strictly philosophical treatment of a subject. By "exoteric discourses" (he adds) Aristotle does not of necessity refer to any other writings of his own—nor indeed to any other writings at all: "he may allude in some cases to his own lost dialogues, but he may also allude to Platonic and other dialogues, or to colloquies carried on orally by himself with his pupils, or to oral debates on intellectual topics between other active-minded men" (i. p. 70). This very comprehensive interpretation, it will be observed, embraces nearly all the narrower ones that have been proposed; among the rest, that of Bernays, who maintains (very convincingly, we think) that the term designates the dialogues. In the present state of the controversy Mr. Grote's wider view does not seem to satisfy all the conditions of the problem.

What remains is briefly described. It consists chiefly of a sort of paraphrase or abstract of the various treatises of the *Organon*, taken book by book in their canonical order, with an occasional break to introduce a few words of criticism or comment. Some of the treatises, doubtless, lose but little by this mode of exposition. But the case is different with a work like the *Posterior Analytics*, where the subject is organically connected by assumptions, psychological and metaphysical, with a larger whole: for an adequate or even intelligible account of such a book, one seems to require a wider survey and a less literal, less mechanical, treatment of the materials.



What Mr. Grote could do, when he chose to look beyond the letter of the text before him, may be gathered from the following lucid, if slightly fanciful, illustration of the Aristotelian idea of "science":—

"What he means by Demonstrative Science, we may best conceive by taking it as a small *résumé* or specially cultivated enclosure, subdivided into still smaller separate compartments—the extreme antithesis to the vast common land of Dialectic. Between the two lies a large region, neither essentially determinate like the one, nor essentially indeterminate like the other; an intermediate region in which are comprehended the subjects of the treatises forming the very miscellaneous Encyclopaedia of Aristotle. These subjects do not admit of being handled with equal exactness; accordingly, he admonishes us that it is important to know how much exactness is attainable in each, and not to aspire to more." (l. p. 303.)

Perhaps, after all, the most marked feature in this abstract of the *Organon* is to be found in the full and elaborate analysis of the *Topics*—where the Socratic dialectic is systematized by Aristotle into a complete logic of scholastic disputation. The evident sympathy with which Mr. Grote approaches the subject will not surprise the readers of the *Plato*.

The work ends abruptly in the middle of an unfinished chapter on Aristotle's metaphysical and physical speculations. The editors, however, with laudable anxiety that nothing should be lost or withheld, have taken upon themselves the responsibility of annexing, as an additional chapter, an essay on the Aristotelian psychology, originally contributed to Professor Bain's book, *The Senses and the Intellect*—besides bringing together, in an appendix, a variety of memoranda and literary remains more or less directly bearing on the main theme of the work. The final impression left by these volumes is one of disappointment. After all possible allowance is made, the *Aristotle* strikes one as being inferior in value (as it necessarily is in novelty and interest) to its predecessor, the *Plato*. The account of the *Organon* is not a popular exposition of Aristotle's logic for the English reader; nor is it, we imagine, calculated to supplant Zeller, still less Prantl, in the estimation of serious and qualified students. Ungracious as the avowal may seem, we would readily exchange all we have for a single chapter on the *Ethics* or *Politics*, where Mr. Grote would have spoken to us with authority, on a subject which he had confessedly made his own.

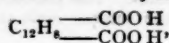
I. BYWATER.

### Notes of Scientific Work.

#### Chemistry.

**Barreswill's Test for Glucose.**—It is recorded by E. Feltz (*Comptes rendus*, 21st October, p. 960) that on testing a solution of crystallizable sugar for traces of glucose with the copper solution, he found cane sugar also able to reduce this metallic solution. 10 c.c. of this reagent, prepared by Violette's method, when boiled with 20 c.c. of a solution containing 6 grammes of purified sugar, for 25 minutes, lost its blue colour, all the copper being precipitated. The author calls attention to the fact, that, though different methods have been given for the preparation of this reagent, the essential difference between them consists in the amount of free alkali present. The greater the amount of alkali in the liquid the more clearly and sharply is the presence of glucose indicated by it. For his experiments with cane sugar he prepared two solutions: (a) containing 0.632 gramme of free soda in 10 c.c., and (b) containing 1.34 gramme of alkali in the same quantity. By boiling 20 c.c. of liquid containing 6 grammes of sugar with 10 c.c. of a, the colour disappeared in 25 minutes; when, in place of the latter, 10 c.c. of b were used, the colour vanished in 6 minutes. During some further experiments he noticed that 10 c.c. of b even lost all colour by being boiled with 0.6 gramme of pure crystallized sugar for 30 minutes.

**New Hydrocarbon.**—At the Leipzig *Versammlung Deutscher Naturforscher*, Professor Fittig announced the discovery of a hydrocarbon from coal-tar. It melts at 98°–99° C., and has a boiling-point considerably above that of anthracene. By oxidation it yields a dibasic acid,



which has led the author to the belief that this new body is very probably phenyl-naphthalene,  $\text{C}_{10}\text{H}_7\text{C}_6\text{H}_5$ .

**Seebachite.**—This name has been given by M. Bauer (*Zeitschrift der Deutschen geologischen Gesellschaft*, xxiv. p. 391) to a new mineral, occurring in the basalt of Richmond, near Melbourne, in association with phillipsite and other minerals, and hitherto regarded as herschelite. Though fully agreeing with the latter mineral in crystallographic characters, seebachite differs from it in chemical composition, notably by a considerable percentage of lime. The empirical formula of seebachite is  $\text{R}_2\text{Al}_2\text{Si}_2\text{O}_{12} + 12\text{H}_2\text{O}$ , R being calcium and sodium.—In the same paper the author describes a crystal of calcite, from Andreasberg, exhibiting hemimorphism.

**Fermentation.**—In a communication made to the *Académie des Sciences* (October 7), M. Pasteur has shown that his celebrated theory of ferments admits of being expressed in a general form which is probably true of all living organisms. Every living thing, in fact, or part of one, however small, which, without absolutely ceasing to live, is deprived in whole or in part of oxygen, possesses the character of a ferment for that substance which seizes it partially or completely as a source of heat. If a fermentable fluid be inoculated with a ferment, the surface will speedily be covered with a coat of mould; this absorbs oxygen from the atmosphere, and gives off carbonic acid gas, but produces no alcohol. If the liquid be now agitated so that the coating of mould is submerged, fermentation will speedily commence under the proper conditions, and alcohol will be formed with the evolution of carbonic acid. Ferments are, therefore, organisms which can continue their existence and even grow without the intervention of free oxygen being necessary to burn and render available the materials for their nutrition; they can, in fact, assimilate directly oxidized matters, such as sugar, capable of producing heat by their decomposition. From this point of view fermentation appears to be a particular case of an exceedingly general phenomenon, and it may be said that all living things are ferments under certain conditions, because there are some which cannot momentarily be deprived of free oxygen. Under these circumstances they obtain the heat required for their nutrition or for changes in their tissues from surrounding objects; and it is a characteristic feature of fermentation that the amount decomposed is sensibly greater than the weight of material made use of in effecting the decomposition. Berard has shown that fruits kept in carbonic acid, or any inert gas, evolve carbonic acid, as if by a kind of fermentation. Pasteur made the experiment with plums, which after some days were far less altered in appearance and texture than those exposed to the air, but yielded a distinct amount of alcohol. A rhubarb leaf placed in an atmosphere of carbonic acid, after 48 hours produced, by distillation, small quantities of alcohol. With regard to animal organisms, Pasteur has not yet followed out his theory, but he believes it will throw an altogether new light on putrefaction and gangrene. The production of putrid gases without the intervention of organic ferments will receive, in this case, an explanation as natural as the production of alcohol and carbonic acid in the presence of the cells of yeast.

**Mineralogical Notices.**—At the last meeting of the Chemical Society, held on the 7th instant, a paper, bearing the above title, and forming a continuation of an earlier one, was read by N. S. Maskelyne and W. Flight, of the British Museum. The authors find by analyses of the original fragment to which Haidinger gave the name, and of several so-called specimens of the mineral from other localities, that isopyre is a mixture of opal with other substances, and can no longer be regarded as a distinct species. The mineral percolite, of which but one specimen, that in the National Collection, has hitherto been known, and the locality assigned to which is Sonora, Mexico, has been found in South Africa associated with anglesite, cerussite, and chlorargyrite. The chemical composition and physical characters fully accord with those of the unique specimen analysed by Dr. Percy.—Among other minerals from the same district in South Africa was found vanadinite in considerable quantity and great purity. The crystals are six-sided prisms, 2H, surmounted by the regular six-faced pyramid {100, 122}; they also carry a scalenohedron {201}. The question whether the inverse correlative scalenohedral planes are present on these crystals is difficult to determine with certainty through their broken and incomplete character. But that the disclenohedron is not hemisymmetrically developed, in the way characteristic of apatite, seems certain from the position of some adjacent planes that are found on the crystals.—An analysis of a small specimen of impure uranophyllite from the neighbourhood of Redruth, in which the simultaneous presence of arsenic acid and bismuth was observed, is of interest to the mineralogist on account of the very recent discovery of trögerite, zeunerite, and walpurgine in the Weisser Hirsch mine at Neustädte, and the great probability of the existence of these minerals in Cornwall.—Analyses of pisolitic iron ores from Wales, and a specimen of prasine from Cornwall, occurring occasionally with the so-called white olivenite, are also given in this paper.

**Aldol.**—The history of this body has already been given in the *Academy* of July 15 (vol. iii. p. 271). Wurtz has since described (*Revue*

*scientifique*, 26th October, p. 405) some improved methods of obtaining the new substance, and while doing so has protested against the very violent criticism to which Kolbe has subjected him. Kolbe believes that the new body  $C_4H_8O_2$  cannot be characterized as aldehyde-alcohol till its nature is better known. Wurtz administers a well-deserved rebuke to the Leipzig professor for passing judgment on his work before it is completed. So far, his experiments justify him in assigning the formula  $CH_3-CHOH-CH_2-CHO$  to the new compound.

**The Influence of the Food on the Composition of the Urine.**—The nature of the change in the composition of the urine brought about by varying the character of the food has recently been carefully investigated by Weiske, of Proskau (*Zeitschrift für Biologie*, p. 246). He selected for the purpose two goats, one of which (I.) was fed on fresh clover and turnip leaves; the other (II.) entirely on milk. The urine in case I. was cloudy, exhibited an alkaline reaction, and effervesced with acid just as the normal urine in Herbivora does. In the other case (II.) the urine was completely clear, showed an acid reaction, contained no carbonic acid, and possessed all the properties of the urine of the Carnivora. 100 cubic cent. contained in each case:—

	I.	II.
Dried substance . . . .	11.08 grammes	1.75 grammes.
Nitrogen . . . . .	1.11 "	0.33 "
Hippuric acid . . . . .	0.10 "	0.00 "
Ash . . . . .	5.19 "	0.57 "

It is worthy of note, in the case of the goat fed on milk, that the large amount of nitrogen present in the urine is out of all proportion to the comparatively small degree of concentration.

Professor Tschermak has published a new catalogue of the meteorites in the Vienna collection. At the date of issue (October 1, 1872) the mineralogical museum contained specimens representing 182 falls of meteoric stones and 103 falls of meteoric iron. Letters appended to the name of each aerolite in the list indicate its position in a classification which has been based chiefly on the constituent minerals, certain distinctive physical characters of these minerals also being used in arranging them in subdivisions.

### Zoology.

**Prehistoric Remains of the Fallow Deer and Dog.**—In a treatise on the prehistoric antiquities of Olmütz and the surrounding country, published in the *Mittheilungen der anthropologischen Gesellschaft zu Wien*, Professor L. H. Jetteltes, in his researches respecting the antiquity of certain animals, has arrived at some conclusions of great zoological interest:—1. The fallow deer is not, as generally supposed, a recent importation from Africa, but was distributed all over Europe during the diluvial period, and in still later times. Subfossil remains of this species have been found in the neighbourhood of Rome, in Southern Russia, at Linz in Upper Austria, in Würtemberg, Baden, and at Abbeville; and the author himself has obtained part of a horn at Olmütz. 2. The dog of the Bronze age is a distinct species from that of the Stone age, and is distinguished in being of considerably larger size. Besides the common wolf, Prof. Jetteltes divides the wild dogs into two groups: a. The jackal of the Mediterranean fauna (*Canis aureus*), which is the wild ancestor of the domestic dog of the Stone age. b. The prairie-wolf of North America, the wolf-dog of North Africa (*Canis lupaster*), the Pyrenean wolf, the prairie-wolves of Eastern Europe, the dingo, F. Cuvier's *Canis anthus mas* from Senegal, and perhaps the wolf of Japan, are varieties of one and the same form which may be termed *Canis lycoides*, and which appears for the first time in a domesticated state in the Bronze age; this domesticated form is named by the author *Canis matris optimae*.

**Geschichte der Zoologie bis auf Joh. Müller und C. Darwin.** Von J. Victor Carus. München.—Many of our readers will be aware that the Bavarian Academy of Sciences some years ago appointed a commission to prepare and publish a complete history of the natural sciences in Germany. The idea originated with the present king of Bavaria, who has supported the undertaking in a most munificent manner. The entire work, which will be extended over about twenty-four volumes, is arranged in three sections, the third of which comprises technology, mathematics, physics, chemistry, astronomy, geology, medicine, zoology, botany, and mineralogy. The volume before us is devoted to the history of zoology, and since it would have been inadvisable to limit a description of the development of zoological science to that due to Germany alone, the author has extended it to the zoology of all countries and times down to the death of Joh. Müller, and the first promulgation of Darwin's doctrines in 1858–59. We fully recognise the great difficulties of the task undertaken by Professor Carus, especially when we consider that this is almost the first attempt of the kind; we feel sure, however, that the author, who has been engaged in bibliography for so many years, would, with more time at his disposal, have executed the work in a much more satisfactory and uniform manner. In its present form, fully two-thirds of the work are devoted to the history of the ante-Linnean period—the easier portion, as its details have been previously elucidated by numerous and profound researches. It was highly desirable, however, that a connected account

of this period should be given, and the reader is well repaid by the mass of information he will find here. The space allotted to the post-Linnean period is out of all proportion too small, provided the author intended to give it the detailed consideration he has in some instances attempted. A dry enumeration of authors and their productions neither instructs the zoologist (who, by the way, will miss many a familiar name, like those of Dampier, Mitchill, Cantor, Reinhardt, &c.) nor interests the general reader. The whole work is arranged under three divisions: A. The Zoological Knowledge of the Ancients; B. The Zoology of the Middle Ages; and C. The Zoology of the more Recent Times. The last division is again subdivided into three periods: 1. Period of the Encyclopaedic Accounts (Gesner, Jonston, &c.); 2. Period of Systematic Attempts (Linnean period); and 3. Period of Morphology (Cuvier, Müller).

**The Thanatophidia of India:** being a Description of the Venomous Snakes of the Indian Peninsula; with an Account of the Influence of their Poison on Life, and a Series of Experiments. By J. Fayer, M.D. London. With 31 coloured plates.—This work is divided into five sections. In the first a descriptive account is given of the venomous snakes of India; and as the author informs us that he has compiled this portion from the researches of other herpetologists, we may at once pass to section 2, containing statistical returns of the deaths by snake-bite that have occurred in the Bengal presidency. The author shows that the total number of such deaths recorded from the year 1869 alone amounts to 11,416 in an area presenting a population of 121,000,000 souls; and he thinks that this number, large as it is, cannot represent the real mortality in those provinces, on account of the incomplete reports received from some parts of the country. Were perfect information available and collected from the whole of India, Dr. Fayer believes we should find that more than 20,000 persons die annually from snake-bite alone. After the author has thus opened our eyes in respect to this terrible destruction of human life, it is to be regretted that he is obliged to leave the question of the treatment of snake-bite, discussed in the third section of the work, exactly as it was. If the immediate endeavours to prevent absorption of the poison into the system are unsuccessful, as unfortunately is but too frequently the case, reliance is placed on alcoholic, ammoniacal, or ethereal stimulants for supporting the strength, and consecutive disorders of constitutional or local character are treated with such remedies as the peculiar symptoms may suggest. In section 4 the circumstances of a number of cases of snake-bite are narrated, and in section 5 a great number of experiments on the influence of snake-poison on animals described. While most of the conclusions arrived at were previously known, the following deserve particular attention, either because they are not quite in accordance with the views generally held by herpetologists, or in that they confirm previous isolated observations. 1. Differences have been noticed in the symptoms produced by the bites of different species, though none of them are of any great physiological or pathological importance; they are more of degree than of kind. In certain cases convulsions are more marked, and in others death is preceded by a more decided appearance of lethargy: in some local symptoms are peculiarly severe, in others less so. 2. After death from poisoning by a colubrine snake, the blood nearly always firmly coagulates on removal from the body; after death by viperine poison, however, it remains permanently fluid. 3. The power to resist the action of the poison varies generally, though not altogether, with the size of the animal bitten; it has been noted that cats resist the influence of the poison almost as long as dogs three or four times their size. 4. The poisonous snakes are not affected by their own poison: a cobra may bite itself or another cobra with impunity. It is probable that they are not entirely without effect on each other, though it is infinitely less than that produced on other animals. 5. Snake-poison is absorbed through delicate membranes; its action is fatal if it be applied to a mucous or serous membrane, to the stomach or the conjunctiva. The belief that it is only capable of absorption by direct injection into the blood is erroneous. 6. Bodies of animals which have been poisoned by snakes are eaten with impunity by man and animals. 7. The blood of an animal killed by snake-poison is itself poisonous; if injected into another animal, it destroys life. The long series of experiments on which Dr. Fayer has been engaged could not have been conducted without great risk to those concerned in them. On two occasions only was there any cause for anxiety, and by the immediate application of remedies no injurious results happened. The work is illustrated by thirty-one coloured plates, which, highly creditable to the artists who prepared them, have been drawn at the School of Art in Calcutta. They fully answer the purpose of the work, which is more of a practical than scientific character.

**The Birds of New Zealand.**—In the *Academy* of May 15 (vol. iii. pp. 189, 190) we recorded the first appearance of Dr. Buller's work, *A History of the Birds of New Zealand*. We have now the pleasure of announcing the more recent publication of a second part, comprising pp. 73–140 and seven plates. The standard of excellency of the first part is maintained in the second, both as regards text and illustrations.



**The Cabbage Butterfly in the United States.**—According to Dr. Uhler, of Baltimore, the European cabbage butterfly (*Pontia brassicae*), in its invasion of the United States, has at length reached Baltimore. It has been found for some years farther eastward, and has been slowly creeping onwards until it bids fair to ravage the whole country. (*Annual Record of Science*, 1872, p. 270.)

The tenth part of the *Anales del Museo Público de Buenos Aires* (Buenos Ayres) contains the conclusion of Professor Burmeister's monograph of the Glyptodont Mammalia (see *Academy*, vol. iii. p. 73). In this part the author gives a comparative description of the subgenera *Glyptodon* and *Schistopleurum*, illustrated by six beautifully executed lithographic plates.

### New Publications.

- ACHIARDI, D. A. *Mineralogia della Toscana*. Vol. I. Pisa.  
 BACHMANN, P. *Die Lehre von der Kreistheilung und ihre Beziehung zur Zahlentheorie*. Leipzig: Teubner.  
 BAUMHAUER, H. *Die sogenannten allgemeinen Eigenschaften der Körper nach ihrem Zusammenhange entwickelt*. Hildesheim: Gerstenberg.  
 BRACCIFORTI, A. *Dello Studio delle Scienze fisiche e naturali*. Piacenza: Marchesotti.  
 BRUNS, H. *De Proprietate quadam Functionis Potentialis Corporum Homo Geneorum*. Berolini.  
 DARWIN, C. *The Expression of the Emotions in Man and Animals*. Murray.  
 DU BOIS-RAYMOND, E. *Ueber die Grenzen des Naturerkennens*. (Vortrag.) Leipzig: Veit.  
 DUHAMEL, J. M. C. *Des Méthodes dans les Sciences de Raisonement*. 5<sup>e</sup> partie. Paris: Gauthier-Villars.  
 DU MONCEL, T. *Exposé des Applications de l'Électricité*. Paris: Lacroix.  
 EHRENBERG, C. G. *Rede auf A. v. Humboldt*. Berlin: Oppenheim.  
 FELDNER, A. *Die Ansichten Sebastian Franck's v. Woerd, nach ihrem Ursprunge und Zusammenhange*. Berlin: Calvary.  
 GAYAT, J. *Étude sur les Corps étrangers de la Conjonctive et de la Cornée*. Paris.  
 KJERULF, T. *Om Skuringmaerker Glacialformationen og Terrasser*. Christiania.  
 MEYER, L. *Die modernen Theorien der Chemie und ihre Bedeutung für die chemische Statik*. 2. Auflage. 1. Hälfte. Breslau: Maruschke und Berendt.  
 OFFERDINGER, L. F. *Ein Manuscript Keplers*. Tübingen: Fries.  
 SALET, G. *Sur les Spectres des Métaïloïdes*. Paris: Gauthier-Villars.  
 SCHEINS, M. *De Electro Veterum Metallico*. Berolini.  
 STOPPANI, A. *Corso di Geologia*. Milano.  
 ULRICH, W. *Internationales Wörterbuch der Pflanzennamen in lateinischer, deutscher, englischer und französischer Sprache*. Leipzig: Schmidt.  
 WEBER, A. *Kritik der Psychologie von Beneke*. Weimar: Böhlau.  
 WIK, F. J. *Om Skifferformationen i Tavastehus Län*. Helsingfors.  
 WOHLWILL, E. *Der Inquisitionsprozess des Galileo Galilei*. Berlin: Oppenheim.

### History.

**Calendar of the Clarendon State Papers preserved in the Bodleian Library.** Vol. I. To January 1649. Edited by the Rev. O. Ogle, M.A., and W. H. Bliss, B.C.L., under the direction of the Rev. H. O. Coxe, M.A.

FULLER's well-known definition of an index as "a necessary implement," failing which the student wanders in a threadless maze, is eminently appropriate in this useful and laborious *Calendar*, the first volume of which is now before us. The masses of political and social history for which the whole work will supply the clue form the famous collection gathered by the royalist chronicler of the Great Rebellion as materials for that *History*. This collection has arrived in several instalments and at various dates to its final repository; the first portion reaching the Bodleian Library in 1759, while the last—a large and highly important body of documents, bequeathed by Henry Hyde, Earl of Clarendon, in 1753—was only received at Oxford in 1866. Consequently, the three folios published in 1786 by the University, comprising

a very large selection from the Clarendon State Papers up to that time in its possession, include no portion of its latest acquisition. The folio selection has, moreover, been now long out of print, so that on all hands the student will be grateful to Messrs. Ogle and Bliss for their *compte rendu* of documents throwing the fullest light on so important a period of English history. Of the three thousand papers here calendared, those employed by Hyde for his *History*, with letters both public and private addressed to himself, are endorsed by his own hand. Copies of his own letters and the correspondence of his secretary Edgeman form another important part of the collection, which also includes many holograph drafts and letters of Charles and his queen. The papers, which cover the whole period of Charles' reign up to his execution in January 1649, are chronologically arranged, and to the outline of most documents now in print is affixed a reference to the full text.

So far as an opinion can be formed from abstracts, we should say that, while the broad facts both of the progress of the Civil War and the personal history of its chief actors have been long before the world, abundant matter rich in details of more or less importance still lies in manuscript. This point may be fairly illustrated in reference to the historical masterpiece which was the growth and outcome of all the gathered material. Clarendon has in his *Life* himself sketched out for us his tranquil and studious existence in Jersey, from the spring of 1645 to that of 1648, the time which saw that work planned and its first four books written, but the accessories of the picture remain to be filled in from his correspondence during that season of retreat. Writing to Lord Witherington in August 1646, Hyde first announces that he has "prevailed with himself to endeavour the compiling a plain faithful narrative of the proceedings of these ill years." On November 15, in the same year, he writes to Secretary Nicholas for information of all kinds for the *History*, of which he has now written about sixty sheets, which, if printed, "would exceed what Daniell hath written of twelve kings; to what a Book of Martyrs will the whole volume swell!" The whole tenor of the Jersey correspondence goes to show that the chronicler of the royalist martyrs had no mind to swell their number in his own person, presenting at the same time, we think, a noteworthy example of that proverbial absorption of mind induced by literary pursuits. It is pretty clear that while Hyde, in his own "wonderful contentment," dresses the facts and paints the characters of his narrative, the disasters of his country, the ruin of his friends and cause, even the deadly peril of his master, these things fall naturally into the background of his mind. Take, for instance, Hyde's correspondence after the opening of 1647, when the series of news-letters marks the progress of events as hurrying on towards the scaffold before Whitehall, and the king's despatches Nos. 2400, 2411, 2461, breathe the language of despair. How entirely out of keeping with the stern realities of the time is the chancellor's gossip over his studies varied by reading "ill-books, such as Lilburne's, Prynne's, and Mr. Milton on Wedlock," No. 2488, his liberal information touching the progress of his *History*, and eager quest for materials from all quarters, mixed up with parenthetical forecasts of "fine days after the dismal storm," No. 2658. Goethe polishing his verses at Weimar while French troops harried Germany hardly affords a more striking spectacle of philosophic equanimity. Indications are not wanting that Hyde's friends, themselves out in the storm, were at issue with him as to his own line of conduct. They unreasonably refused to accept that personal view of it which, formulated into the motto, *Bene vixit qui bene latuit*, stood blazoned over his doorway in Castle Elizabeth. Most of

them, the king included, judged the chancellor's retirement as a secession from the important trust committed to his charge in the person of the Prince of Wales, and he seems to have been repeatedly reproached for not following him to St.-Germain. Now here we find copies of Hyde's answers to the king and others vindicating his conduct; but how comes it that the letters of blame themselves have all vanished? We note this fact as highly characteristic of the man, and also because a more striking illustration of the way in which the chancellor sifted his papers for the eye of posterity occurs at an earlier date. No part of Hyde's narrative has cast graver doubts upon his truthfulness as an historian than the account of his personal action in the Long Parliament between the introduction of the bill of attainder against Strafford and the passing of the Grand Remonstrance—April–November 1641. It is strongly suspected that Hyde, though in the *History* he labours to create the contrary impression, was a party both to the attainder of Strafford and to the existence of the parliament independently of the king; he also stands charged with having falsified the circumstances under which the Grand Remonstrance was passed. Now among the despatches of those months, not a single document throwing light upon these important questions survives to be calendared. We offer no comment upon their conspicuous absence. The fact that Strafford's famous letter from the Tower, May 4 (No. 1527), appears endorsed by Clarendon's own hand is, as Mr. Ogle remarks, a strong piece of evidence in favour of its genuineness.

Among the various series of papers worthy of special attention, those upon foreign affairs running over the years 1637–40 present, with some exceptions, fresh matter. They mark the utter weakness of English intervention in the affair of the Palatinate, showing that England under Charles had in the eyes of foreign nations sunk down to the same level of insignificance to which fifty years later Spain had fallen. Among new materials illustrative of negotiations in behalf of the royal cause carried on in Ireland, the most important are letters from Charles to Ormond, written in 1645–6, which seem likely, if fully examined, to throw additional light on the secret dealings with the Council of Kilkenny, entrusted by the king to Glamorgan. To the same date belong despatches, mostly not yet printed, detailing the movements of the army of the West, and amply illustrating the disorganization, rapine, and confusion upon which the royalist historian dwells with mournful emphasis. As specimens of single documents deserving particular notice, Nos. 1764, 2887, 2978 may be cited. The first of these, in the same handwriting as a paper endorsed by Hyde, "Sir Hugh Cholmeley's Memorials," gives a minute account of the battle of Marston Moor; the second, partly printed in the Clarendon State Papers, is Lord Byron's history of his proceedings in Cheshire and Anglesea, February–September 1648. Judging from the abstract, Byron's narrative is important enough to raise surprise at the very slight use of it made in the *History*. The main point of interest in the outline given by Mr. Bliss lies in reiterated charges of active disloyalty brought by the royalist general against Williams, Archbishop of York. Everything tending to throw light upon the character of that able but unscrupulous prelate deserves to be made public. But the charge is entirely passed over by Clarendon; did he himself disbelieve Byron's statements, or was he unwilling to tarnish an archiepiscopal reputation? No. 2978 is a narrative of the surprise of Pomfret Castle in 1648, and the subsequent action of the royalist garrison up to the retaking of the castle by Cromwell after his return from Scotland. This paper, drawn up after the king's death "by one of those concerned in the despatch of Rainsborough,"

is noted by Mr. Bliss as differing in many particulars from Hyde's version of this episode of the war; the abstract is, however, too meagre for purposes of comparison. And lastly, we should much like to see in print the full text of the letters of intelligence, a most valuable series, during the years 1647–8.

Calendared as addenda are above three hundred copies of letters addressed by Queen Elizabeth to foreign princes during the early years of her reign. These despatches, which have not been used by Mr. Froude, will doubtless well repay examination. Elizabeth's letter to Gustavus of Sweden, declining marriage with his son on the score that "God has filled her heart with the joys of celibacy;" those to Italian princes pressing for payment of moneys due; a warning to Mac 'Art More that, "next to the service of God, nothing is of more consequence than obedience to the prince;" her resolution, expressed to Lutheran sovereigns, that, "in spite of the devil," the creed of her Anglican Church shall be conformed to the Augsburg Confession—may be quoted as characteristic of the daughter of Henry VIII. Lastly, the appendices contain despatches touching the marriage of Charles I. and the love-letters which passed between him and Henrietta Maria, the latter printed in full. Mere stereotype complaisances of royal courtship, these holographs owe their chief interest to the dramatic contrast they oppose to the correspondence of the wedded pair during the last years of the king's life—letters where the wife shows herself a dangerous partner in the losing game, and the husband lays bare without stint those deep defects of character for which he paid forfeit with both crown and life.

GEORGE WARING.

**History of Old Rhaetia.** [*Das alte Raetien*, staatlich und kultur-historisch dargestellt von Dr. P. C. Planta. (Hierzu zwei Tafeln.)] Berlin: Weidmann.

THIS work has been a labour of love to Dr. Planta, who dedicates it to the Swiss cantons of the Grisons and St. Gall, as being parts of the ancient Rhaetia. He collects all that is known of Rhaetia from the pre-Roman times, down to the occupation of the country by the Germans, its civil division into *Gaus*, and its ecclesiastical organization as connected with the bishopric of Chur. The appendices contain an excellent map, together with the necessary extracts from the Peutinger table (of which a facsimile is given), the Antonine Itinerary, and the *Notitia Dignitatum*; Bishop Tello's will (A.D. 766); a diploma of Charlemagne, appointing Bishop Constantius "Rector of Rhaetia," and so his successors "ex nostro permissio et voluntate cum electione plebis"; Bishop Remedius' Penal Code; the *Lex Romana Curiensis*; a diploma of Louis the Pious in 831, exempting the possessions of the church of Chur from civil jurisdiction or taxation; and a Rent-roll of the church in the eleventh century. The latter part of the book is satisfactory, the materials being more abundant. Of the early history of Rhaetia, however, it is needless to say that we know next to nothing, and our author has to fill up his sketch as he can. Thus, as he thinks the northern slopes of the Alps were occupied by Kelts, he gives an account of Celtic customs and religion in general, as being presumably true of the Rhaetian Kelts also. We have no objection to the account, except that it has no peculiar application to Rhaetia. The description of the Etruscan inhabitants in the southern valleys has to be filled up in a similar manner. As to the name Rhaeti, which occurs first in Polybius as *Ραῖοι*, our author acquiesces in the derivation given by Theodoric, the Gothic king, that it comes from the Latin word "retia" (nets), because the country is composed of a network of



valleys, which "contra feras et agrestissimas gentes velut quaedam plagiarum obstacula disponuntur." But with all our respect for King Theodoric, as tribes generally give names to countries, and not *vice versa*, we can hardly derive the name of an Etruscan or Celtic tribe from a metaphorical use of a Latin word, not to mention other obvious difficulties. Our information as to the various Rhaetian clans really depends on Augustus' triumphal inscription at Turbia, near Nice (Pliny, iii. 30, enumerates the names of the Alpine tribes in accordance with it), which gives a list of them from east to west. Some of the names still survive, e.g. the Camuni must have lived in the Val Camonica. Strabo and Ptolemy supply some help, and there was fortunately found in the South Tyrol in 1869 a bronze tablet containing an edict of the Emperor Claudius in A.D. 46, relating to four Rhaetian communities, two of which are the Anauni (in the Nonthal), and the Bergalei, whose name survives in a valley opening out towards Chiavenna. In fact, inscriptions are our main resource for provincial history under the Empire, as may be at once seen from the fifth volume of the Berlin *Corpus Inscriptionum*, just published by Mommsen, which contains the inscriptions of Cisalpine Gaul, including those of Trent and other Rhaetian districts on the south of the Alps. Dr. Planta is a little grieved at finding so little mention of his favourite Chur, the original name of which can only be guessed at. The account of the organization of a Roman province is well arranged. Of course the introduction of Christianity is obscure, but Dr. Planta does not like the legend which assigns the foundation of the bishopric of Chur, to the famous British king Lucius, who was martyred there A.D. 178, and has a special commemoration in the service-books of the *Ecclesia Curiensis* (the early printed copies of which are rare, but there are several in England). King Lucius' body was stolen from the cathedral in 821 by a Count Roderic, as the Bishop complains in a letter to the Emperor Louis the Pious. The first real historical trace of the bishopric occurs in 452, when the Bishop of Como signed the decrees of the Council of Chalcedon for himself and "for his absent brother Asimo, bishop of Chur." The bishops played an important part even after the German counts took the lead and the *Gau*-constitution had been introduced. The name Vinstgau, in the valley of the Adige, curiously preserves the memory of the early tribe of the Venostes, mentioned in the Turbia inscription, and of the German constitution of Rhaetia in Charlemagne's time. Dr. Planta's book possesses more than a local interest; it gives an excellent account of the process of fusion between the Roman and Teutonic elements of modern Europe.

C. W. BOASE.

Origines de l'Allemagne et de l'Empire germanique. Par Jules Zeller, ancien Recteur de Strasbourg. Paris: Didier.

THE words, "ancien Recteur de Strasbourg," give the key to this work, which embodies the grief of France at the loss of Lorraine and Alsace. Of course there is a long preface against Bismarck, and the author takes particular delight in quoting passages of ancient authors which describe the Germans as fond of invading and plundering their neighbours, e.g. Caesar, iv. 13, "latrocinia nullam infamiam habent quae extra fines civitatis fiunt." The ancient Gauls, it must be inferred, always stayed quietly at home, and did not plunder Italy, Greece, and Asia Minor. The spirit of the book is lamentable, and can only be excused by the soreness of defeat, and by the ungenerous conduct of the German *literati*. Thus during the siege of Paris, Mommsen wrote an account of the siege of Rome by the Goths, describing the cowardly multitude sheltered behind the walls; and how

the government offered any amount of money for peace, but vaunted that they would not surrender an inch of territory, and so on. The geographical sketch of Germany, illustrated by a map, is the best part of Zeller's book, which goes down to Charlemagne's time, being only the first volume of an extensive work. We must hope that by the time the second volume appears, the author will have adopted something more of the tone that befits a historian. C. W. BOASE.

### Contents of the Journals.

Gött. gelehrte Anzeigen, September 18 and 25.—Liebrecht has articles on the Turkish tribes in South Siberia, and the Polynesian tribes in the Pacific, showing what portions of their customs and legends recur elsewhere, and form part of the common stock of the early human race, and so throw light on some customs and legends of Europe. The early religious rites are especially instructive, and may be compared with much in Tylor's book.—October 2.—Geiger reviews Knaake's *Jahrbücher des deutschen Reichs und der deutschen Kirche im Zeitalter der Reformation* unfavourably.—Perlbach calls attention to the real sources of the history of the Teutonic Order.—Bluhme gives an account of the Vatican and Paris MSS. of the Visigothic Law.—October 16.—Ewald reviews Wuttke's excellent *Geschichte der Schrift und des Schriftthums*; and Kraut analyses the contents of the archives of Lüneburg.

### New Publications.

FONTES RERUM BOHEMICARUM. Tom. I. Vitae Sanctorum. Fasc. 3. Prag: Grégr u. Dattel.  
GERLACH, F. D. Griechischer Einfluss in Rom im fünften Jahrhundert der Stadt. Basel: Schneider.  
IHNE, W. Römische Geschichte. 3. Band: Die äussere Geschichte bis zum Falle von Numantia. Leipzig: Engelmann.  
KAYSER, F. Ueber das Leben und die Schriften des heiligen Nicetius, Erzbischofs von Trier. Trier: Lintz.  
KREBS, J. Christian von Anhalt und die kurpfälzische Politik am Beginn des dreissigjährigen Krieges. Leipzig: Duncker u. Humblot.  
MURATORI, L. A. Scritti inediti. Milano: Längner.  
PUNTSCHEIT, V. Die Entwicklung des grundgesetzlichen Civilrechts der Römer. 1. Abth. Erlangen: Deichert.  
REGESTA DIPLOMATICA nec non Epistolaria Bohemiae et Moraviae. Pars II. Annorum 1253-1310. Vol. I. Prag: Grégr u. Dattel.  
RILLIET, A. Der Ursprung der schweizerischen Eidgenossenschaft. Geschichte und Sage. Aarau: Sauerländer.  
SPRINGER, A. Friedrich Christoph Dahlmann. Leipzig: Hirzel.  
STAATSARCHIV, Das. Sammlung der officiellen Actenstücke zur Geschichte der Gegenwart. Begründet v. Aegidi u. Klauhold. Hrsg. v. H. von Kremer-Auenrode u. F. Worthmann. 22. Bd. 1. u. 2. Heft. Leipzig: Duncker u. Humblot.  
WAILLY, N. de. La Conquête de Constantinople par Geoffroi de Ville Hardouin. Paris: Didot.

### Philology.

A Critical Enquiry into the Bases of the Decipherment of the Assyrian Inscriptions. [Die assyrisch-babylonischen Keilschriften. Kritische Untersuchung der Grundlagen ihrer Entzifferung.] By Dr. Eberhard Schrader. Leipzig: Brockhaus.

The Cuneiform Inscriptions and the Old Testament. [Die Keilschriften und das Alte Testament.] By the Same. Giessen: Ricker.

WHILE the study of the Assyrian inscriptions has long been attracting a considerable body of workers in France and England, Germany, the home of Grotefend and Lassen, has been more or less content to look on. This, however, can no longer be said to be the case. Professor Schrader, already well known to Assyrian scholars by his papers in the *Zeitschrift der deutschen morgenländischen Gesellschaft*, the *Studien und Kritiken*, and elsewhere, has now offered a valuable contribution to our knowledge of the monuments and their language in the two works before us. The first of these may be called an Apology for Assyrian

decipherment. It is an exhaustive analysis of the method employed, and a critical testing of its results. The first part reviews the several means of assistance which have been at the disposal of the decipherers, beginning with the trilingual inscriptions of Persia, and going on to the variant readings furnished by parallel texts, and the invaluable aid as well as verification afforded by the philological tablets of Assur-bani-pal. Specimens of these are given, and a syllabary is made out from the native records themselves. The section concludes with the help furnished by the sculptures which accompany the inscriptions, by the tradition of ancient history, and by the philological laws which determine the reading of a word. Next follows a thorough-going exposition of the Assyrian syllabary and ideographs, controlled by reference to the Achaemenian monuments, and the proof and explanation of the polyphony of the characters. This is supplemented by an admirable excursus on the difficult subject of the proper names; and the whole finishes with the bilingual (Assyrian and Phoenician) legends which decisively confirm the decipherment as before set forth.

The second part consists of a full and excellent account of the language (on the basis of the Persian inscriptions), upon its lexical, phonological, and grammatical side; from which its thoroughly Semitic character is made apparent to everyone. The conclusions to be drawn from the preceding portion of the work are well put, and the Assyrian text of the Achaemenian inscriptions with a translation is appended.

The author must be congratulated upon the clearness, pertinency, and exhaustiveness with which he has completed his task. Rational scepticism will henceforth be impossible, while the accuracy and acuteness displayed in the grammatical part of the work will be particularly welcome to the scholar. The section on the numerals must be more especially noted, in which the formation of the decades is admirably explained and compared with the Aethiopic; and the section on the pronouns is equally good. The explanation of the obscure *mala*, "as many as," from *mla* is undoubtedly right, in place of the one suggested in my *Grammar*; but the attractive reference of the enclitic *ma* or *va* to the *waw consecutivum* can hardly be maintained in the face of a phrase like *ina sanat-ma siati*, "in this very year" (*W. A. I.* iii. 8, 75). In the verb, Dr. Schrader and myself are at variance as regards the explanation of certain forms, though not as regards their meaning. The double letter of what I hold to be a Kal present is not formative, but merely marks the accent of the preceding vowel, exemplifying one of the obscurities of the Assyrian system of writing. The tense is exactly parallel with the Aethiopic *yēndǵēr*, and it is difficult to see how Dr. Schrader can overlook the evidence of the syllabary he has printed in pp. 20-24, where the Pael present *yunaccir* answers to the Accadian *in-kurri*, and the Pael aorist *yunaccir* to the Accadian *in-kur*, just as the Kal present *isaccin* answers to *in-garri*, and the Kal aorist *iscun* to *in-gar*. The permansive of Dr. Hincks is the perfect of the cognate dialects, the name being adopted only because that of the perfect had been set apart for another purpose, and I cannot understand how Dr. Schrader can explain such forms as *puputa rabacu*, *acala dabsacu*, "crops I increase, corn I mature" (*W. A. I.* ii. 60, 14), otherwise than as verbs. Indeed he seems himself to admit this in note 3, p. 266.

The second work (already noticed in the *Academy*, vol. iii. p. 380) will be of especial service to the student of the Old Testament. The evidence of the monuments is given in full wherever it elucidates a Biblical passage, and the various historical questions that incidentally arise are discussed at sufficient length. The paragraph on 2 Chr. xxxiv. 11-14

may be particularly recommended. The glossary at the end of the volume will be found useful, and the chronologist will be grateful for the appendix, in which all that we possess at present of the Assyrian canon is given in full. The arguments urged against Dr. Oppert's theory of a break of forty-seven years in the canon leave nothing to be added. Perhaps it would have been better had the author deferred annotating the book of Genesis until we have a more perfect acquaintance with the bilingual tablets and the proto-Chaldaean legends. Some of his combinations in this part of the work are certainly not right. Thus, whatever may be the explanation of *Shinar*, it cannot be compared with *mat curra*, "the land of the east" (like *im curra*, "the east wind," or *mat martu*, "land of the west"), which almost always is preceded by *khar-sak*, "mountain" (as in *W. A. I.* ii. 19, 2, 45), in contradistinction to "the plain" of the Bible, while *mat (ma + da)* is "country," never "city." I am glad to find that Dr. Schrader has independently come to the opinion that the Biblical compiler in 2 Kings xviii. 19. has confused together two distinct invasions of Judaea, one by Sargon, circa B.C. 710, and one by Sennacherib, in 701. Indeed, this is rendered certain by the reference (xviii. 34, xix. 13) to Samaria, Hamath, and Arpad, the conquest of which was due to Sargon. Isaiah x. belongs, I believe, to the campaign of the latter king (see verses 9, 11); in this way we may explain the representation of the Assyrian expedition as coming from the north-east instead of from Lachish on the south-west. The ideal picture which the prophet has been supposed to be drawing scarcely suits one who was speaking to contemporaries in the midst of a national crisis. Possibly chapter xxii. also refers to the same period, but it may relate to the earlier attack upon Gaza after the capture of Samaria by Sargon. But this, with much else, we may expect to be cleared up by further acquaintance with the inscriptions; and Dr. Schrader deserves thanks for breaking ground in this department of study, and setting the results hitherto obtained before the general reader.

A. H. SAYCE.

A. Eberhard's *Fabulae Romanenses*. Vol. I.: Syntipas et Vitae Aesopi. Lipsiae: Teubner.

THE first volume of M. Eberhard's edition of what he calls *Fabulae Romanenses*—containing a reprint (with critical apparatus) of the previously known text of the mediaeval tale of Syntipas (*i.e.* the Greek version of the well-known tale of the *Seven Wise Masters*, for the English versions of which see F. J. Furnivall's work on *Captain Cox, his Ballads and Books*, Ballad Society, 1871, p. lvii, *sq.*), with an earlier text of the same now first edited, and a collection of the amusing Lives of Aesopus composed in the middle ages—will no doubt be welcome to every lover of this kind of literature, and may, we hope, contribute to increase the number of the readers of these attractive compositions. The earlier version of Syntipas, now first published by M. Eberhard, is not quite complete, but much superior to the later text in point of style. But precisely on account of its corrupt diction and macaronic mixture of ancient and modern Greek, we prefer the version in which we first became acquainted with the tale, and which we then knew only in Boissonade's pretty, but now scarce, edition—Paris, 1828. In the earlier version we have met with very few passages still in want of correction; we may, however, mention p. 151, 25, where *ἡρείτο* should no doubt be changed into *ἡτέρο*. In the later version we would suggest, p. 7, 17, *ἐλκοντας* instead of *ἐλκοντες* of the MSS. and *ἐλκόντων* of M. Eberhard; p. 9, 5, *ὥς οὐ τὸ ἔργον . . . ἐκπληρώσης*, instead of *ἐκπληρώσει*, which does not suit the grammatical habit of the writer;



cf. p. 36, 15; p. 59, 13, and especially p. 134, 12, where the editor seems to have become aware of this peculiar use of the subjunctive—though somewhat late—at the end of his work. We would here observe (without censuring the editor too severely for this shortcoming) that we can frequently trace his own progress in the course of his work, and watch his familiarity with the diction and style of his author increasing with almost every sheet. This causes in parts the semblance of haste, but does not on the whole injure the solid character of the book. The editor observes on p. 14, 23, “πῶς, i. e. ὡς. Corais Στοιχ. αὐτοσχ. ante Aelianum ζβ n. 2”; but this grammatical note ought to have been made on the very first page, l. 13 (διήγησις . . πῶς τὴν . . διαβολὴν κατεσκεύασεν ἡ μητρὶα αὐτοῦ). Boissonade's learned notes might occasionally have been turned to better use: e.g. on p. 2, 13, Boissonade properly observes (p. 172 of his ed.) the novel use of χρόνος as “year,” which is there very conspicuous on account of the preceding ἔτη; but M. Eberhard passes it over, and not before p. 91, 15, do we find a brief note on this peculiarity. (See also p. xi.) On p. 23, 20, ἄνω καὶ κάτω συστράφας, the editor observes, “ἄνω καὶ κάτω quoque versus e sermone uol-gari desumptum uidetur”; but why does he not simply quote Plato, *Theæt.* 153 D, τὸ λεγόμενον (i. e. the proverbial expression) ἄνω κάτω πάντα, “all is topsy-turvy,” for which Plato also says, ἄνω καὶ κάτω, and which occurs more than once in Attic writers (e.g. Eur. *Bacch.* 752), as the dictionaries may easily show? Beck in his index says, “formulam ἄνω τε καὶ κάτω invenies etiam *Suppl.* 689, *Bacch.* 740 et 752. *Herc. F.* 953, et *Pirith.* fr. vii. 3, et sine copula ἄνω κάτω, *Iph. T.* 282, *Bacch.* 349 et 602, *Herc. F.* 1307 et *El.* 802”; in the same way compare Meineke's index, p. 587, of his first edition of *Menander and Philemon*. Last of all, Coraës (whom M. Eberhard delights in quoting) mentions the popular use of ἄνω κάτω in his commentary on Isocrates, p. 179. See also Krüger's *Grammar*, § 59, 1, 2. We may also compare the Latin *sursum deorsum*, Ter. *Eun.* 278. It would thus appear that even the well-known use of the Latin *videtur* is rather out of place when speaking of a phrase so thoroughly Greek in all periods as ἄνω (καὶ) κάτω. Again, p. 54, 12, οὐδαμῶς γὰρ δύναμαι ἐνθυμηθῆναι, we have ἐνθυμίσθαι in the modern sense, “to remember,” though the editor passes it *sicco pede*. In the same way we imagine that the peculiar use of ἀκμήν οὐκ ἐχόρτανα, p. 92, 20, would have been worth a note, confirming as it does Coraës' derivation of the modern ἀκόμη (or ἀκόμι), *Πρόδρ.* Ἑλλ. Βιβλ. μῆ: cf. also Lobeck on Phrynichus, p. 123. We should also have thought *παρηρησάμεθα*, p. 130, 16, deserving of a note: see Coraës on Isocrates, p. 122. We might point out other passages in which a note would have been of use, and for which space might easily have been gained by omitting such trivial observations as those on ἀγαποῦσι and other common peculiarities of modern Greek, for which it would have been much wiser to quote Mullach's excellent *Grammar of Vulgar Greek* than to refer to the rare editions of Coraës' books; and likewise numerous readings, which are really of no importance at all, and occur again and again in all late Greek MSS., might have been omitted. But to return to our text, we would further suggest, p. 15, 2, ἀκουτισθεῖσαν (cf. p. 30, 7); p. 34, 26, perhaps τὴν γυναικείαν μορφήν καρτερήσω, “I will bear a woman's shape;” p. 35, 13, we should certainly read ἐξογκωμένης (cf. ἐγγαστρωμένος, l. 19), or, if the correct form should be preferred, ἐξογκωμένης; p. 39, 23, perhaps δ' ἂν αἰτήσις μου, as ABV have μοι; p. 55, 24, probably ἀπερχομένων; p. 63, 17, τι ἄλλο seems to be quite correct (the sense is “I shall not dare to give the king a different account [from what his son will no doubt tell him]”); p. 83, 21, doubtless ὅλως instead of ὡς ABV, ἐγὼ Eberhard; 86, 14, certainly συνφάσις; 105, 5, σμίξον would be a better

accentuation; p. 114, 7, certainly ὅτιπερ (cf. 120, 7; 141, 15); p. 95, 11, M. Eberhard is right in keeping μηνῶσι of the MSS. in preference to Boissonade's conjecture, μηνῶνσι, as the analogous form μηνεῖ occurs in Florios, v. 921 (in my *Med. Greek Texts*). The diction of this work offers many interesting peculiarities: e.g. the words πολύευρος = πολυμήχανος, 100, 12; λουτράριος or λουτράρης, p. 37, which is then replaced by the classic βαλανεύς, 38, 2. In the same manner πορτάρης, 115, 21, sq.

The first *Vita Aesopi* has justly been joined to *Syntipas* by the editor, the general character of both compositions being quite identical, and one and the same story even occurring in both. The diction is here as good as may be fairly expected in the thirteenth century, though sometimes we meet with strange expressions; e.g. the late word πρόσδομα, 243, 7 (which is not given in Sophocles' *Dictionary of Byzantine Greek*). P. 232, 10, we fancy that we discern a disguised iambic sentence:—

ἀγαθὼν δὲ πλήρες ἐλπιδῶν τό γ' εὖ ποιεῖν.

We shall be glad to see M. Eberhard's second volume; and hope that his “Index,” to which he refers more than once in the present volume, will contain many such accurate and learned observations as we should expect from the editor of the *Philogelos*.

W. WAGNER.

### Intelligence.

The last number of Messrs. Teubner's *Mittheilungen* contains an elaborate article, by L. Müller, on Quicherat's edition of Nonius, which was also recently reviewed in our columns. From L. Müller's showing it appears that the new edition is by no means “up to the mark,” and that very little has been done in it towards settling the numerous questions unfortunately connected with this most foolish of all Latin grammarians, who, however, happens also to be the most important of all in his bearing upon earlier Latin literature and language. We shall be glad to see L. Müller's new edition. Generally speaking, modesty is not the fault of M. Müller, but in the present instance we are fully prepared to accept his statements as corresponding to truth. We are also pleased to learn that his long meditated edition of Lucilius is about to be issued.

The same number of the *Mittheilungen* contains articles on a forthcoming edition of Galenus' work, *De Hippocratis et Platonis Placitis*, by Iwan Müller, of Erlangen; a new critical edition of Euripides' *Medea*, by R. Prinz, in which trustworthy collations of the MSS. will be given for the first time; and on an edition of Juvenal with German notes, by Dr. Weidner. We hope that Mr. Mayor's excellent edition will not remain neglected by Dr. Weidner, though the fact that he overlooked Professor Conington's edition in his commentary on part of the *Aeneid* does not speak highly for his acquaintance with English publications. An etymological dictionary of the Latin language, by Dr. Alois Vaniček, is likewise advertised.

The seventh volume of August Böckh's *Minor Writings* (containing his critical articles) has just been published. This edition is now complete, with the exception of the fourth volume, which is promised to follow shortly.

The first part of the second volume of the *Acta Societatis Philologiae Lipsiensis*, edited by F. Ritschl, contains *Lectiones Slobenses*, by O. Hense; excellent *Quaestiones Onomatologicae*, by O. Sievers; a somewhat lengthy and pretentious, but satisfactory, treatise, *De Actorum in Fabulis Terentianis numero et distributione*, by C. Steffen; and *Quaestiones Eratosthenicae*, by L. Mendelssohn.

We understand that a new and revised edition of Mr. Paley's *Proper-tius* is about to be published shortly.

Dr. W. Wagner has had the offer of becoming the successor of Professor Dr. Koch at Eisenach, whose death we announced in our last number. Dr. Wagner has, however, decided to stay at Hamburg at present.

The death of Sig. Felice Fenzi, at the early age of 25, has robbed Italy of one of her most promising Orientalists. His work on Assyrian antiquities is highly praised by Ewald in a recent number of the *Göttingische gelehrte Anzeigen*.

M. G. Derenbourg's long-expected edition of the *Opuscula* of Ibn Jannach is announced by Geiger as in the press; that of Saadia's version of the Pentateuch seems to be postponed for the present.

### Contents of the Journals.

**Journal of the Royal Asiatic Society**, vol. vi. part i.—I. The Ishmaelites, and the Arabic Tribes who conquered their Country; by A. Sprenger. [Contests the view of those who consider the Ishmaelites as the ancestors of the Northern Arabians; see *Academy* of July 1 (vol. iii. p. 258).]—II. A Brief Account of Four Arabic Works on the History and Geography of Arabia; by Captain S. B. Miles. [Analysis of four works, manuscripts of which have been discovered, which throw much new light on the history and geography of ancient Arabia, especially the Himyar dynasty of Yemen; viz. the *Iktil fi Ansab* of Hassan bin Ahmed el-Hamdani; the *Kitab el-Ja'irah* of the same author; the *Tarikh el-Mostabsir* of Ibn el-Mojawir; and the *Kurra el-Oyan* of El-Dubbi.]—III. On the Methods of Disposing of the Dead at Lassa in Tibet; by C. Horne. [The paper is founded on a narrative supplied by a Lama of Lassa. The principal modes described are, exposure to the vultures; cutting the corpse into pieces and feeding the dogs with it; also salting and burning. The statements of classical writers are generally confirmed by this account.]—IV. The *Brihat-Sanhitā*; or, Complete System of Natural Astrology, of Varāha-mihira. Translated from the Sanskrit into English by H. Kern. [Continued from chapter xxvi. to chapter li.] V. Notes on Hwen Thsang's Account of the Principalities of Tokhāristān, in which some previous Geographical identifications are reconsidered; by Colonel H. Yule. [Traces the Chinese pilgrim's wanderings from Samarkand to Kapica, and the return route from Hupian to Yarkand, and proposes a number of new identifications, differently from Vivien de St.-Martin and Cunningham. The *li* in which the pilgrim's estimates are given is not considered to be a scientific road-measure, the expression "one hundred *lis*" expressing "one day's journey," the distance varying according to the nature of the ground traversed.]—VI. The Campaign of Aelius Gallus in Arabia; by A. Sprenger. [Examines the accounts given of Arabia in Juba's *De Expeditione Arabica*, and by Strabo, and proposes a number of identifications; see *Academy* of July 1 (vol. iii. p. 258).]—VII. An Account of Jerusalem, translated from the Persian text of Nāsir ibn Khusrū's *Safarnāmah*, by the late Major A. R. Fuller. [The author was a native of Merv, who visited the Holy Land and Egypt in the eleventh century of our era. He states that he entered Jerusalem on the 5th of Ramazān 438 A.H. There occurs in his narrative a brief description of the Holy Temple. Of the original text of this work, two MSS. exist in England, one of which is in the British Museum, the other belonging to the Nawab Ziaud-din Khān.]—VIII. The Poetry of Mohamed Rabadan, of Arragon; by the Right Hon. Lord Stanley of Alderley. [The concluding portion of the Morisco poet Mohamed Rabadan's *History of the Prophets*.]—Annual Report on the Progress of Oriental Research during the Past Year, and the State of the Society. Read on June 3 last.

**Jüdische Zeitschrift** (Geiger), vol. x. No. 3.—David ben Sakkhai against Saadias. [A fragment of a Karaite document.]—Benedetti's *Giuda Levita*, Chenery's *Alcharizi*, and Baer's *Genesis and Isaiah*; reviewed.—Miscellaneous: Frankel on the Targum to the Prophets. [An industrious collection of details, without new results, or recognition of Geiger's researches.]—The Arabic Original of the *Choboth ha-Lebaboth* of Bachja.—Extracts from letters.

### New Publications.

- ACTA SOCIETATIS PHILOLOGAE LIPSIENSIS. Ed. F. Ritscheli. Tom. II. Fasc. 1. Leipzig: Teubner.
- ARISTOTELES Politik. 1–3. Buch. Mit erklär. Zusätzen ins Deutsche übertragen v. J. Bernays. Berlin: Besser.
- BEAMES, J. A Comparative Grammar of the Modern Aryan Languages of India. Vol. I.: On Sounds. Trübner.
- BEKKER, J. Homerische Blätter. Bonn: Marcus.
- BOECKH'S Gesammelte kleine Schriften. 7. Bd. Leipzig: Teubner.
- CASSEL, P. Esmun. Eine archäologische Untersuchung aus der Geschichte Kenaans u. s. w. Gotha: Schömann.
- CHILDERS, R. C. A Pali-English Dictionary. Part I. Trübner.
- CICERO'S Rede für T. Annii Milo. Mit Einlgt. u. Comm. v. E. Osenbrüggen. Hamburg: Mauke.
- DIETRICH, F. De Sanchoniathonis Nomine. Additis Inscriptionum aliquot Citensium Lectionibus. Marburg: Elwert.
- DIEZ, F. Grammatik der romanischen Sprachen. 3. Theil. 3. neu bearbeitete und vermehrte Auflage. Bonn: Weber.
- ERATOSTHENIS Carminum Reliquiae. Disposuit et explicavit E. Hiller. Leipzig: Teubner.
- GERENATIS, Angelo de. Mythical Zoology; or, The Legends of Animals. Trübner.
- JAHN, O. Sophoclis Electra in usum scholl. Ed. altera cur. ab Ad. Michaelis. Libri Laurentiani specimen photolith. aucta. Bonn: Marcus.

- KAMIL, The, of El-Mubarrad. Ed. W. Wright. Part IX. Leipzig: Brockhaus' Sort.
- KITĀB AL-FIHRIST. Band 2, die Anmerkungen u. Indices enthaltend. Leipzig: Vogel.
- KOCH, H. De Articulo Homeroico. Leipzig: Hinrichs.
- LEGGE, J. The Chinese Classics. Vol. V. Part I. Trübner.
- MAEHLY, J. Das xxx. Idyll d. Theokrit. Berlin: Ebeling u. Plahn.
- MAHĀBHĀSHYAM, with the Commentary called Bhāshyapradipa, and a new Commentary by Pandit Rajarama. Trübner.
- SACUNTALA CĀLIDĀSI. In usum scholarum: textum recensioneis Devanagaricae recognovit atq. gloss. sanscritico et practico instruxit C. Burkhard. Breslau: Kern.
- SCHMIDT, J. Die Verwandtschaftsverhältnisse der indogerm. Sprachen. Weimar: Böhlau.
- TRUMPP, E. Grammar of the Sindhi Language. Trübner.
- WHITNEY, W. D. Oriental and Linguistic Studies. Trübner.
- WROBEL, J. De Generis, Numeri, Casuum Anacoluthia apud Tragicos Graecos. (Abhandlungen zur Grammatik, Lexikographie u. Literatur der alten Sprachen. 3. Heft.) Berlin: Ebeling u. Plahn.
- ZAHN, v. Ueber die akustische Analyse der Vokalklänge. Leipzig: Hinrichs.

### ERRATA IN No. 59.

In page 411, col. 2, the word "Vaucheria" has been printed "Vancheria."

### POSTSCRIPT.

Dr. Brockhaus, the eminent Orientalist, has been appointed Rector of the High School at Leipzig. His inaugural address was on the bearing and importance of Oriental studies.

The eminent mathematician, Alfred Klebsch, has just died at Göttingen, at the early age of 40.

(From the *Athenaeum*.)

MR. VLADIMIR DAHL.

Again we have to announce the death of a distinguished Russian writer. It has too often happened that a literary career in Russia has been prematurely closed in the grave; and within the last twelve months three of the most useful of Russian scholars, Afanasief, Hilferding, and Pekarsky, have died in middle age. But Vladimir Ivanovich Dahl, whose death we have now to record, had attained a good old age, and so was able, before he was called away, to see his work brought to a full and happy conclusion. Born in 1802, of Scandinavian extraction, Vladimir Dahl was educated in the Naval Cadets' Institution at St. Petersburg, and he afterwards served on board the Black Sea fleet. At a later period he held a commission in the Russian army, and served in the Polish campaign of 1831. Having studied medicine at Dorpat, he filled a medical post in one of the Government hospitals at St. Petersburg, and finally he obtained an appointment in the Civil Service. But it was as a student of its popular literature that he made himself most useful to Russia. So diligent was he as a collector of Russian folk-lore that he was in possession of above 4,000 popular tales, besides more than 30,000 proverbs. The latter he published in a separate volume; the former he liberally communicated to other scholars, and many of them now enrich the great collection edited by Afanasief. As an author he gained a considerable reputation by various works, such as the stories he published under the pseudonym of the "Cossack Lugansky." But his great work—that which will render his name truly immortal—is the invaluable *Dictionary of the Living Russian Tongue*, in four large volumes, which was completed in 1866. It is impossible to praise too highly this magnificent work—one to which he devoted, during a great part of his lifetime, what was most truly a labour of love. For the present, it is sufficient to say that to all who wish to study the popular literature of Russia it is an absolute necessity. Without its aid the songs and stories of the Russian people will offer difficulties trying even to a native, to a foreigner insurmountable.

For some time before his death Mr. Dahl suffered much from illness, but he retained to the last his interest in the work he had so long loved. When the writer of this brief notice last saw him, he was, although in evidently ailing health, full of intellectual vigour and enthusiasm. Surrounded by his books, in a home which was more like a country-house than a city residence (it stood in the outskirts of Moscow, near the Zoological Gardens, and was said to be the only building in that quarter of the city which had survived the famous conflagration of 1812), he spent the declining years of his life in tranquillity, having the satisfaction of seeing his literary harvest safely garnered and fully appreciated.

W. R. S. R.